THE LIGHT OF TRUTH
OR
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

VOL. I. } MADRAS, 21st SEPTEMBER 1897. { No. 4.

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MANIKA VACHAKAR.

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OF

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Translated into English with Notes

BY

J. M. NALLASWAMI PILLAI, B. A., B. L.,
District Munsiff, Chittoor.

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உ.

கடவுள்துணை.

ஜீவகாருண்யவொழுக்கப் பிரகடனம்.

உத்தர சுவேத நதிக்கும் தட்சண பினாகி நதிக்கும் மத்திய ப்ரதேசமாகிய நடுநாட்டிலுள்ள பார்வதிபுரத்தில் திருவருளியற் செயலாற்றோன்றி விளங்கும் உத்தரஞான சிதம்பர ஸ்தாபகராகிய சிதம்பரம் இராமலிங்க பிள்ளை யென்று பிள்ளைத் திருநாமம் பூண்டுள்ள திருவருட் பிரகாச வள்ளற் பெருமான் உலோகோபகாரமாகத் திருவாய்மலர்ந்தருளிய பத்திய ரூபமான திருவருட்பாவாம் ஆறுதிருமுறைகளேயன்றிக் கத்திய ரூபமாகவுந் திருவாய்மலர்ந்தருளிய ஜீவகாருண்ய வொழுக்க மெனும் திவ்விய நூலுடன் விக்கிரகாராதனை, நித்தியவிதி, உண்மைநெறி, பெருவிண்ணப்ப முதலியவற்றையுஞ் சேர்த்து, உயர்ந்த கடிதத்தில் சுத்தமான அச்சில் அடக்கமான சிறு உருவத்தில் அச்சிட்டு யாவருக்கு முபயோகமாகும்படி நயமான விலையேற்படுத்தி அடியிற் குறித்தவர்களிடத்தில் விற்கப்பட்டுவருகிறது. வேண்டியவர்கள் கலிக்கோசட்டடத்திற்கு விலை அணா ஏழும் ஸ்டிப்கவருக்கு அணா ஆறும் கொடுத்துப் பெற்றுக்கொள்ளலாம்.

36, பழஞ்சாலியர்வீதி, சிதம்பரம்.

இங்ஙனம்,
சமரசபஜனை,
ச. மு கந்தசாமி பிள்ளை.

விளம்பரம்.

அருணகிரிநாதசுவாமிகள் அருளிச்செய்த திருப்புகழில், முருகக்கடவுளின் ஆறுபடைவீடுகளாகிய திருப்பரங்குன்றம், திருச்செந்தூர், பழநி, திருவேரகம், குன்றுதோறாடல், பழமுதிர்சோலை இவற்றின் பாடல்களும், பஞ்சபூதஸ்தலங்களாகிய காஞ்சிபுரம், திருவானைக்கா, திருவண்ணாமலை, திருக்காளத்தி, சிதம்பரம் இவற்றின் பாடல்களும சேர்ந்து அறுநூற்றுமூன்று பாடல்கள் நல்ல கடிதத்தில் பெரிய எழுத்தில் அச்சிடப்பட்டிருக்கின்றன. விலை புஸ்தகம் ஒன்றுக்கு ரூபா **2**. தபால்செலவு அணா **2**. பத்து புத்தகங்கள் ஒரே காலத்தில் வாங்குபவருக்கு ஒருபுத்தகம் விலையில்லாமல் கொடுக்கப்படும். ஐந்து புத்தகங்களுக்கு மேற்பட்டு புத்தகங்கள் தேவையாயிருந்து எழுதினால் றெயில் மார்க்கமாக அனுப்பலாம். செலவு சகாயமாயிருக்கும். புத்தகம் வேண்டுபவர்கள் அடியிற் கையொப்பமிட்ட என்னிடத்தில் பெற்றுக் கொள்ளலாம்.

2. மதுரை, சீகாழி, திருவாரூர், நாகப்பட்டணம் முதலிய அநேக திவ்யஸ்தலங்களின் பாடல்களும் பொதுப்பாடல்களுமாக இன்னம் 600-பாடல்கள் இரண்டாம்பாகமாக அச்சிடச் சித்தமாயிருக்கின்றன. இப்போது அச்சிட்டிருக்கும் முதற்பாகம் விரைவில் விலையாகும்படி அன்பர்கள் முயற்சி செய்வார்களேயாகில் அது பெரும்புண்ணியமாயிருப்பதுமன்றி இரண்டாம் பாகத்தை விரைவில் வெளிப்படுத்துவதற்கும் ஏதுவாயிருக்கும்.

ஏவிளம்பி௵
சித்திரை௴ சவ.

வ. த. சுப்பிரமணியபிள்ளை,
டிஸ்ட்ரிக்ட்டு முனிசீபு,
மதுரை.

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TRANSLATIONS.

TIRUMANTRA BY TIRUMOOLAR.

INTRODUCTION.

PROPITIATION OF VINAYAKA.

(*Continued from page* 26).

ஐந்துகரத்தனை யானைமுகத்தனை
இந்தினிளம்பி றைபோலுமெயிற்றனை
நந்திமகன்றனை ஞானக்கொழுந்தினைப்
புந்தியில்வைத்தடி போற்றுகின்றேனே.

I inwardly contemplate and adore Him with five hands, face like that of elephant, tooth like a young phase of the moon, who is the son of Nandi and the termination of Ñjan or knowledge.

NOTE.

Prefatory—There are two books in Tamil called Mantra, one is by Dakshana-Murthi and the other by Thirumoolar. The name Mantra is ascribed to Vedas alone. The fact that the work under translation is called Mantra is sufficiently indicative of the importance thereof, and it also shows that it is an attempt to reproduce in Tamil the essence of our Vedas, especially the Upanishads. Line for line in the work, we can find exact equivalents in the upanishads in Sanscrit. The effect of a Mantra is practical and the reading and pondering over the work is enunciated as a merit by the author himself in the end of the work, just in the same way as in our Sanskrit Upanishads.

Now coming to the text, the propitiatory verse embodies the popular conception of Vinayaka, which is at the same time symbolical. He is called Vinayaka, as there is no Nayaka or Lord over Him. In the words of Ganapathy Upanishad, Thou (Vinayaka) "బ్రహ్మమయస్త్వం సచ్చిదానందాద్వితీయోసి" Thou art the essence of Brahman, Sat, Chit and Ananda (Reality, Ñjan and bliss)—Thus as the highest Paramatma, He is without a Lord over Him. His five hands represent the five kinds of action ascribed to him, viz; creation, preservation, destruction, retention and grace. The said Upanishad addresses him thus "Thou art the doer or creator or worker (కేవలంకర్తాసి) Thou art the preserver (కేవలంధర్తాసి) Thou art the destroyer (కేవలంహర్తాసి). In order to indicate the function of Thirobhavam (Retention) the same Upanishad at once says "త్వమేవకేవలంసర్వం ఖల్విదంబ్రహ్మాసి" ("that is thou art all this universe Brahman). The function of grace consists in creation or reward according to merit. So this function can be brought under the first and the second function. As the functional Being of all these actions, 'త్వంబ్రహ్మ' (Thou art Brahma the creator) త్వంవిష్ణుః (Thou art Vishnu the preserver 'త్వంరుద్రః' (Thou art Rudra the destroyer). In order to indicate this function of grace, He is said to be Indra, Vayu &c. implying thereby the various worlds where reward is enjoyed for good Karma done in this life. According to this Upanishad, Vinayaka has ఏకదంతంచతుర్హస్తం, that is He has one tooth and 4 hands. The hands are reduced to four instead of five in

the text as the function of grace, reducible to the function of creation and preservation, does not require a separate hand in exoteric symbolism. He has the face of an elephant, as he is ஓம் (the same Upanishad). Om when written is just like the head of the elephant with its trunk or hand. ஓம் is the symbol for Pranava containing in itself all the process of evolution and involution.

So Vinayaka is the Primordial Pranava Being. Some think that elephant is an embodiment of immense physical powers and wisdom. This sense is not improbable; but there is no authority in support of it. The letter ஓம் in other characters is not shaped like ஓம் (for instance in Nagari). But this means nothing. Nagari characters are but recent innovations. According to our Sastras the letter ஓம் runs round over the head in the region of ω posted at and above the eyes, and is derived from a line drawn from the thick end of the left eye-brow round the head up to the thick end of the right eye-brow and then extended over the whole length of the nose, then carried over the protruding surface of the right nostril, and then bent within itself inwards, the cypher accompanying the said lines and curvatures representing the spherical light appearing between the eye brows. The figure ஓம் has immense meaning in Esoteric philosophy which it would be out of place to enter into in this connection.

The author speaks of His tusk in the singular in deference to the vedic authority above quoted. The tusk represents the line of evolution and involution which is only Om. According to Chandogya and other Upanishads, creation, preservation and destruction take place by an act of chit which giving rise to force or energy (that is forward and backward motion) settles, itself into atomic and gross matter, into all anthakarana and in short all bodies. According to European physiology, tooth and bone are all metamorphosed forms of primordial protaplasmic cells homogenous in nature. Tusk in an elephant is the most hardened form of the original homogenous substance in the Elephantine body and Prithivi is the most hardened form in the cosmic creation, corresponding to the tusk, emanating from the original source, namely, the chit-given motion-form energy. As evolution is by chit, so is involution by chit. So that the one line of action for evolution or involution is chit and thus the upanishad speaks of only one tusk in Vinayaka. Involution includes both individual involution by Yoga-practice or by divine grace as well as cosmic involution, and so this interpretation of the tusk as representing தனிக்கோட்டுமுத்தி that is salvation in non-dualistic line is included in our interpretation. The tusk of an elephant is his tooth extended and when the Upanishad above named describes it as tooth it shows the accuracy of physiological knowledge which our ancients had. The tusk is said to be like a young phase of the moon. The description indicates the straight linear and curvelinear course which forward and backward motion takes in the course of evolution and involution. It also shows that evolution cannot be infinite and at certain point it should bend backward and merge in or is succeeded by, involution.

The Parent stage being the primordial stage antecedent to the functional stage in relation to creation, &c., the assumption of the functional stage is tantamount to a birth, and so Vinayaka becomes the son of the Primordial Being, who is called Nandi on account of his being the fountain head of Bliss or the giver of Bliss. Ganapathy Upanishad describes Vinayaka by శివసుతః (the son of Siva which means the same thing as Nandi) శివసుతాయన మోనమః

Vinayaka is called the termination of Ñjan or knowledge. This description either means that the highest knowledge leads to the knowledge of Vinayaka in His non-functional primordial aspect or His functional aspect, or that in the course of individual Psychic-involution, that is in the act of merging the self in Him, the act takes place in the form of knowledge which is Himself. According to the said Upanishad "త్వంజ్ఞానమయో విజ్ఞానమయోసి" that is "Thou, Vinayaka art the essence of knowledge and superior knowledge." According to Yoga Sikhopanishad, Katopanishad and a number of other vedic texts, salvation is effected by Ñjan or superior knowledge alone. Hence the justification for the description in the text. The author inwardly contemplates Vinayaka as any outward act is incompetent to reach the knowledge of Vinay[…] of Thayumanar, "சொல்லால் முழக்கிலோ சுகமில்லை, […]ாயிருக்க வருள்வாய்."

He invokes th[…] the being as with His aid, every thing can be done without o[…]acle or difficulty. Accordingly the said Upanishad addresses Vinayaka as విఘ్నవినాశినేనమః and also assures us that he who adores Him in the words of the Upanished, సస్సర్వవిఘ్నైర్నబాధ్యతే; that is he is not affected by any obstacle or difficulty.

In short, the propitiatory verse is the sum and substance of Ganapathy Upanishad.

Introduction.

போற்றிசைத் தின்னுயிர் மன்னும் புனிதனை
நாற்றிசைக்கும்நல்ல மாதுக்கு நாதனை [னாங்
மேற்றிசைக் குட்டென் றிசைக்கொரு வேந்த
கூற்றுதைத் தானையான் கூறுகின் றேனே. (க)

I speak of Him, the holy being, who fills all happy souls, of Him who is the Lord of Her who begat everything in the four directions, and who kicked Yama, the king of death and the master of the southern direction.

NOTE

This verse contains in part the popular conception of Siva—strictly speaking, there is no substantial distinction between the conception of Vinayaka and that of Siva. The conception of Siva is just the conception of the Parent stage as referred to in my note on the preceding verse. He is replete with diverse lives as so many sparks in the atmosphere. This idea is found in Prasnopanishad Mahopanishad and Bhagavata. They are called happy as they find happiness in their lot or as their end is in the beatitude of Siva. As Randolph observes in his Alchemy of Love, there is a she-side or mother-side of deity as well as His he-side or father-side. The mother side of Siva is called Sakti or Parasakti—Vide Saktopanishad on the point. This side is no more than the energy emanating from the Chit of Siva or Paramatma for purposes of creation, &c. In Rudra Rahasyopanishad, Uma or sakti is said to be the whole of the definite. (వ్యక్తంసర్వముమారూపం అవ్యక్తంతు మహేశ్వరం) The same Upanishad, a little before, says "యాఉమాసాస్వయంవిష్ణు ర్యోవిష్ణుస్సహిచన్ద్రమాః" that is, she who is Uma is Vishnu and Vishnu is Chandrama or cold. This is emphatic in saying that Uma is cold form energy. The same Upanishad further on says బ్రహ్మవిష్ణుమయోరుద్ర అగ్నీషోమాత్మకంజగత్ that is, Rudra is the essence of Brahma and Vishnu, and the universe is made up of heat and cold. This tough subject is treated in my contribution on Prana in the *Thinker*. The conclusion enunciated in this Upanishad is ఉమారుద్రాత్మికాస్సర్వాఃప్రజాస్థావరజంగమాః (The whole creation, movable and immovable is but the essence of Rudra and Uma). Rudra referred to in this vedic text is the He-side of the deity. Creation would be the off-spring of the father side and the mother-side, which are both capable of being designated by the common term of sakti or goddess. Siva is said to have kicked out the king of death for the sake of Markanta, a sivite devotee who was attacked by him in his sixteenth year. This is just a popular way of saying that within sixteen years, it is practicable to attain yoga sidhi and so attain physical immortality; or by the grace of Siva, physical death can be avoided through a life of devotion, for Siva can make his devotees immortal. Individual immortality is subject to the process of destruction comprehensive and general, not limited and special. The incident of Markanta implies that mortal beings can make themselves immortal by devotion to Siva; Our Upanishads identify Rudra with Yama. For a full discussion of the subject, vide my contributions in the *Thinker* on the subject of Prana.

ஒன்றவன் றானே யிரண்டவ னின்னரு
ணின்றனன் மூன்றினு ணான்குணர்ந் தானைந்து
வென்றன னாறுவிரிந்தன னேழும்பர்ச்
சென்றவன் றானிருந் தானுணர்ந் தெட்டே.

He is one and absolute. He himself became two in His Arul sakti. It is He that actuates the three and understood the four truths and conquered the five, and spread out as the six, and it is he who entering the seven celestial regions established them in his eight fold Form.

NOTE.

This verse establishes Adwyta and its manifestation into diversities through various stages. In other words, this verse is useful in discussing the question of evolution and involution, which cannot be acheived in the limited space of a note. It is interesting to note that the author evolves his work in the same manner as Vedavyasa his Vedanta sastra. I mean devoting a separate volume for the subject contained in this verse.

ஒக்கநின் றானை யுலப்பிலி தேவர்க
ணக்குநின் றேத்திடு நாதனை நாடொறும்
பக்கநின் றாரறி யாத பரமனைப்
புக்குநின் றுன்னியான் போற்றிசெய் வேனே.

I adore him who pervades everywhere all in all, whom the Devas without misery, daily adoring seek after with great desire, whom standing by, cannot know, and whom I retreating in myself, with thoughts concentrated, contemplate.

NOTE.

The means of attaining Mukti for Devas is the internal Dhyan method, which is declared the superior method in Mandalabrahmanopanishad and some other Upanishads. The first line in the verse is the sum and substance of Easavasyopanishad. (ఈశావాస్యమిదంసర్వం) Paramatma is said to be తద్దూరే తదన్తికే (Easavasyopanishad). He becomes distant to those in whom Ahankara Egoism prevails; outward mental activity would lead to dualistic notions, preventing perception of God, pervading everywhere and manifesting itself in diverse forms.

அகலிடத் தார்மெய்யை யண்டத்து வித்தைப்
புகலிடத்தெம்மெய்யைப் போதவிட் டானைப்
பகலிடத் தும்மிர வும்பணிந் தேத்தி
யிகலிடத் தேயிரு ணீங்கி நின் றேனே. (௪)

I have stood in this sinful world cleared of darkness, adoring day and night, Him, who is the Reality of those in the immense space, who is the seed of the worlds, who is my only Refuge and who allowed me to go (wherever I desired).

NOTE.

The clearing of darkness is the means of seeing God near. Intense contemplation with senses and thoughts bent inwards will alone enable a person to see God within, all pervading. This is exactly what Katopanishad says. పరాఞ్చిఖానివ్యతృణత్స్వ యంభూస్తస్మాత్ పరాఙ్పశ్యతి నాన్తరాత్మన్-కశ్చిత్ ధీరః ప్రత్య గాత్మాన మైక్షదావృత్త చక్షురమృత త్వమిచ్ఛన్.

Jesus as much as our Upanishads advocate the cause of prayer always. To a Jivanmukta, there is nothing but God wherever he sees. This is also a Mahomedan doctrine. According to Annapornopanishad, *Akasagamana* (flight in the air) that is wherever the Yogi pleased, is an index to the siddhi of a Jivamukta జీవన్ముక్తస్య ఙంలక్ష్మ ఆకాశగమనాధికం. The author tells us that he was a Jivan mukta. The justification for the addition of the words in the parenthesis is now clear.

சிவனொடொக்குந் தெய்வந் தேடினு மில்லை
யவனொடொப் பாரிங் கியாவரு மில்லை
புவனங் கடந்தன்று பொன்னொளி மின்னுந்
தவளச் சடைமுடித் தாமரை யானே. (௫)

Even on search, there is no deity equal to Siva. There is none here equal to Him, whose bright tufts of hair stream with golden Light beyond all the worlds.

NOTE.

This Verse separate elucidation. See separate article in a forth coming number.

அவனை யொழிய வமரரு மில்லை
யவனன்றிச் செய்யு மருந்தவ மில்லை
யவனன்றி மூவரா லாவதொன் றில்லை
யவனன்றி யூர்புகு மாறறி யேனே. (௬)

Without Him, there can be No Devas; without Him no tapas can be performed; without Him nothing is possible to even the Trinity. I do not know the path to enter within or retreat inwards without Him.

NOTE.

According to Mahopanishad, 'తేనవినాతృణమపినస్పందతి' 'Without Him even a grass cannot move.' Jesus clearly admits this doctrine when he says that of his own accord, he can do nothing. The Mahomedan doctrine of predestination combined with or without the Doctrine of Anal Hak (I am god, Sivoham) point to the same conclusion. The Buddistic doctrine of Karma is just the same as that enunciated in our Upanishads.

முன்னையொப் பாயுள்ள மூவர்க்கு மூத்தவன்
றன்னையொப் பாயொன்று மில்லாத் தலைமகன்
றன்னையப் பாவென்னி லப்பனு மாயுளன்
பொன்னையொப் பாகின்ற போதகத் தானே.

He is prior to the Three He is the Highest Being, having none equal to him. He becomes father to those who call him father. He resides in the heart resembling a golden lotus.

NOTE.

In this verse He, Siva is the Parabrahmam from whom the Trinity have been evolved and not a member of the Trinity.

தீயினும் வெய்யன் புனலினுந் தண்ணிய
னாயினுமீச னருளறி வாறில்லை
சேயினு நல்ல னணியனல் லன்பர்க்குத்
தாயினுநல்லனற் றாழ்சடையோனே. (௮)

He is hotter than fire and cooler than water and yet none perceives His grace. He is better than Son. He is friend to those who love him. He is better than mother, He with hanging tufts of hair.

NOTE.

Here the term hot or cool are used as indication of His power of punishments and his capacity for grace. There is no harm in taking them literally, and giving them a scientific turn but the context would require the sense first given.

பொன்னாற் புரிந்திட்ட பொற்சடை யென்னப்
பின்னாற் பிறங்க விருந்தவன் பேர்நந்தி
யென்னாற் றொழப்படு மெம்மிறை மற்றவன்
றன்னாற் றொழப்படு வாரில்லை தானே. (௯)

His name is Nandi who sits streaming with golden hairs from behind His back. He is the Lord who is worshipped by Me and He worships none.

தானே யிருநிலந் தாங்கிவிண் ணாய்நிற்குந்
தானே சுடுமங்கி ஞாயிறுந் திங்களுந்
தானே மழைபொழி தையலு மாய்நிற்குந்
தானே தடவரைத் தண்கட லாகுமே. (௧௦)

He alone supports the two worlds and stands as Akas. It is He that forms the Sun and Moon and Agni. He is the maid who pours down rain. It is He that forms the huge mountains and the cold sea.

NOTE.

This verse is but an amplified form of a text from Katopanishad that ఏకోవశీ సర్వభూతాన్తరాత్మా రూపంరూపం ప్రతిరూపబభూవ that is; 'the one Atma, controlled and free, pervading all elements took each and every form in the universe'.

'He is the support'. The whole universe is according to another Upanished held together by force (పలం) which emanates from the chit of Paramatma (Chandogyopanishad).

அயலும் புடையுமெம் மாதியை நோக்கி
லியலும் பெருந்தெய்வ மியாதுமொன் றில்லை
முயலு முயலில் முடிவுமற் றாங்கே
பெயலு மழைமுகிற் பேர்நந்தி தானே. (௧௧)

Looking at our first cause around and near us, there in nothing perceived in nature greater than He. Efforts and the results of efforts are in Him. The name of Him who is the raining cloud is Nandhi.

கண்ணுத லானொரு காதலி னிற்கவு
மெண்ணிலி தேவரிறந்தா ரெனப்பலர்
மண்ணுறு வார்களும் வானுறு வார்களு
மண்ண லிவனென் றறியகி லார்களே. (௧௨)

At the thought of the third-eyed Siva, it is stated that innumerable Devas perished, nevertheless the Devas and men do not all of them recognize Him as their Lord.

NOTE.

The third eye of Siva is the circular (including non-circular) mark of light (including rays of light), which constitute the special means of omniscience. Symbolically it is represented by the red circular dot worn on the fore-head between the eye brows. In idols, a large ruby affixed on the forehead midway between the eye-brows represents it. Kyvalyopanished describes Siva as '*Thrilochana*' that is one with three eyes. According to the verse under comment, the third eye of Siva is located in this fore-head. At the time when the three cities (Thripuram)—(what these are will be explained further on) were destroyed by Siva, sparks are said to have emanated from his fore-head eye and destroyed the cities. In Sarabbopanishad, it is said that "He destroys the whole universe by sparks emanating from His fore-head." This fixes His third eye in his fore-head. The same Upanishad further down says that His three eyes are '*Somasuryagninta*' that is, the Moon, the Sun and Agni (Fire). The seat of Agni is stated beautifully thus by Valayanda, "நந்தியிருந்தது வன்னி வட்டம் அது நாட்டம் புருவ மத்தியான வட்டம்," that is Nandi is located in the sphere of Agni which lies midway between the eye-brows. This again fixes the position of Siva's third-eye in His fore-head. In Pasupatha Brahmopanishad, Nada, Bindu and Kala are said to be the three eyes.

In this authority, it is clearly laid that Kala (knowledge or Gnan) is the third eye of Siva. Bindu is but Nada heard in the head and this is explicitly affirmed by Thiru Moolar further on his work, in accordance with upanishad texts on the point. Kala is the higher knowledge into which Nada and Bindu are translated in the act of spiritual involution. The specification of Bindu and Kala which are both developed in us by practice of Pranayama, Prathiakara, Dharana, Dhama, Samadhi especially Samadhi at a point called Brahmarandra in the fore-head, fixes the place of the third eye or the eye of Njan in the fore-head. According to Soobalopanishad, it is possible to see things by rays of energy developed in us by Yoga practice from other centres in the body, than the seat of Nandi located midway between the eye-brows. As the five senses physically are all located together in the topmost part of the body above the neck, so the main centre of Spiritual Ñjan, or the eye of Ñjan is situated inside the fore-head, above the eye brows midway between them. Locally the sense of touch is below the sense of taste, which is below the sense of smell, and the sense of smell is below the sense of sound, which is below the sense of sight. The physical eye which is the organ of physical vision is and must be situate below the eye of Ñjan '*Gnana Satchus*' which is spoken of in Swateropanishad, Mahopanishad, and some other Upanishad and which is located at Brahmarandhra (probably pineal gland) inside the head straight down from a point in the fore-head, midway between the eye-brows. The eye of Ñjan is certainly the heart of the brain system. Pineal gland which is a small reddish body is placed beneath the back part of the corpus callosum, and rests upon the '*Corpora quadri gemino*' (Kirkes Physiology 447) which may be regarded as the principal nerve-centre for visual sensations. The fact that the pineal gland rests upon the principal nerve centres for visual sensations show that it is related to the function of inner vision or it constitutes the organ or the eye of spiritual Ñjan.

S. RAMASWAMY AIYER, B. A., B. L.

(To be continued).

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

PARAPAKSHA—(SAUTRANTIKA) BAUDDHA'S STATEMENT.

(*Continued from page* 55)

1. The Bauddhas are of four classes who denying the Dharma as set forth in the Vedas, follow the Dharma as set forth in the Pitakas, and act up to the five or ten golden rules, and wear the red vesture, and worship the Bodh (*Ficus Religiosa*—அரசமரம்) tree. Of these four, the Sautrantika Bauddha, who recognises no caste, claims our attention first.

2. The great sage Buddha is our Lord, who becoming omniscient, hated the five great sins, such as killing &c., and being filled with true Grace, took on himself the sorrows of other beings, and composed the holy Pitaka, Agamas praised by the Gods.

3. There are two methods of proof, namely, Perception and Inference, accepted by the Pitakas. The things derived therefrom are subject and object, and these change (die) from moment to moment. The subject and object divide themselves into Rupa and Arupa, வீடு or Nirvana and வழக்கு (belief), and each one of the four divides itself into two, and there are thus eight in all.

4. Rupa is of two kinds, *Butha Rupa* (material form, Achaitanya) and *Upadana Rupa* (*Sensory, chaitanya*); *Arupa* is of two kinds, *Chitta* (mind) and Karma; Veedu or Nirvana, of two, of faults and of Skandas; and belief, of true and false belief.

5. Earth, water, fire and air are *Butha Rupa*. Hardness, taste, smell and colour form the *Upadana-Rupa*. When these eight combine, we have visible forms. *Chitta* (Buddhi or mind) perceives sensations through the senses. When the Buddhi perceives such as good or bad, it is due to the effect of Karma.

6. Nirvana of faults (குற்றவீடு) is attained when the sins of lust, &c. are avoided. Nirvana of Skandas (கந்த வீடு) is attained when knowledge of Rupa, name &c. is lost. Right and wrong belief are divided each into aggregation (தொகை), succession (தொடர்ச்சி) and annihilation (தோற்ற நாசம்).

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1. The four classes of Bauddhas are Sautrantika (Representationists), Yogachara (Subjective idealists), Madhyamika (Nihilists) and Vaibhashika (Presentationists). The five golden rules are *Ahimsa:* (1), *Satya* (2), *Astheya*, (3), Brahmachariya (4), and Sangraha (congregation), (5), For the ten, we have to add, (6) Being seated in high places, (7) not reclining, (8) not wearing sandal &c., (9) Dislike of song and dance, (10) eating before sunrise. Caste includes Dravya, Nama, Guna, &c.

2. (1) To the Buddhist, Buddha is the God, or his saviour and he sets up his images and prays in its presence, and anything connected with him, such as his tooth, umbrella, Bo tree &c., has also become objects of fetish worship. The result can't be otherwise. Man always wishes to rest his mind on something higher than himself and when the True One cannot be pointed out, anything that comes in the way supplies its place. While journeying in Ceylon, a Singalese began to preach to us "what you call God, Devadi Deva, Sivadi Siva, Sakradi Sakra, we call Buddha. Buddha is Devadi Deva, Sivadi Siva, Sakradi Sakra." We had to point out that such good understanding between the Buddhist and the Hindu was good enough, but the essential distinction between the two conceptions had to be borne in mind nevertheless. What our Singalese friend called Buddha was a man born in Kapilavastu and who attained Buddhahood. As such he could not be the undying and the unborn (இறப்பிலி, பிறப்பிலி) the author of creation, sustentation and resolution, Droupava and Anugraha; One who in the words of Thiruvachaka is "the oldest of the old things and the newest of the new" ("முன்னைப் பழம் பொருட்கும் முன்னைப் பழம் பொருளே பின்னைப் புதுமைகம் பேர்த்துமகுப் பெற்றியனே"), One who was before all the 21 Buddhas put together, one whose Golden crown is where all things and words cease to penetrate ('சோதிமணி முடிசொல்லிற்சொலலிறந்துநின்ற தொன்மை,' 'போதார் புனைமுடியும் எல்லாப் பொருள்முடிவே'); One who fills our hearts with grace like water flood, brooking not its banks, ('நிறையருநீர்போல் சிந்தைவாய்ப்பாயும் சிவனே'). There may be no such God, and no such consummation as we assert and there may be only the five Skandas and their result or extinction as the Buddhists assert, yet the two notions of Siva or Buddha are entirely distinct and can have no connection between them. This does not prevent the Siddhanti from holding that it is the only One who appears in every form, and being adopted for worship by mankind, accepts the adoration of the truly penitent heart (யாதொருதெய்வம்கண்டீர் அத்தெய்வமாகி எங்கள் மாதொருபாகனார் தாம்வருவர்). The essential difference of these two statements have to be borne in mind, that the true God is not every ideal (gross or noble) of mankind but is present in every such form. Compare verses 22 and 23 of Chapter IX of the Gita. "To those who worship Me, not meditating on another, to those ever harmonious, I bring full security of Yoga," and 'They also who worship other Gods, with devotion, full of faith they also worship Me, O son of Kunti; though this is contrary to the ancient rule." In the subsequent verses, Sri Krishna speaks of them such as not know Him in Essence, and that they fall and go to the Gods and pitris whom they worship.

(2) The special acts of grace shown by Buddha are enumerated in Tamil works such as '*Manimekalai*' &c., as giving up his kingdom, wife and child, losing his eye, giving his flesh on account of a pigeon, &c.

(3) The Pitakas are three in number, Vimmaya (Vinaya), Sutra (Sutta), Abidharma (Abhidamma).

3. The change is of 4 kinds—(1) Increase by change, (2) decrease by change, (3) remaining the same after change, (4) total destruction by change.

5. From these eight forms and their actions are derived the five Skandas. From the visible form is derived Rupa Skanda (1); From the senses, Nama Skanda (Abstract Ideas) (2); from the Buddhi, *Vignana* Skanda (3); from Karma, Vedana (4); and Bavana (Tendencies) (5). Rupa Skanda are the four elements and their four Upadana; Namaskanda, the five senses, and Buddhi; Vignana Skanda, the six kinds of Sensations or knowledge perceived by these 6 senses; Vedanaskanda, the knowledge of pleasure and pain; Bavanaskanda, ten kinds of merit and ten kinds of demerit. The ten kinds of merit are (1) Arul or Love, (2) Desirelessness, (3) Love of austerity, (4) Sweet words, (5) Truth telling, (6) Useful speaking, (7) Preaching charity, (8) Humility, (9) Giving to the needy, (10) Performance of austerity. The ten sins are (1) Contemplation of evil, (2) Desire or Lust, (3) Anger, (4) Speaking harsh words, (5) and useless words, (6) and false words, (7) Envy, (8) Thieving, (9) Killing and (10) Doing useless acts. These ten kinds of merit and sin seem to be from the Sutra of 42 sections, translated into Chinese in the first century A. D.

7. Right belief of aggregation is when we assert that what we call a man is merely the aggregate of the five Skandas. Wrong belief of aggregation is when we assert that man is an entity different from the aggregate of the five Skandas.

8. Right belief of succession is the path of holding that events succeed one another as cause and effect without reference to time, past, present or future and that in succession there is no continuity. Wrong belief of succession is when we hold that there is one soul or padartha unchanged at all time, in continued succession of cause and effect.

9. To hold that all things that appear will surely be annihilated is Right belief. To hold that things do not die but are existent as cause in effect is wrong belief.

10. To this Right belief (Sat-vada) and Wrong belief (Asat-vada) are to be added four other kinds of belief namely, Sat Sat-vada, Sat Asat-vada, Asat Sat-vada and Asat Asat-vada. Sat-vada is when we assert an actually existing fact as that an elephant has tusks. Asat-vada is when we make statements like that an hare has tusks.

11. To hold that intelligence is born from mere contact is Sat Sat-vada. To hold that if an intelligence dies another cannot rise in its place is Sat Asat-vada. To hold that Intelligence can rise without an antecedent cause is Asat Sat-vada. To assert the statement like that hair grows on the palm of one's hand and that there is a rope of hair is Asat Asat-vada.

12. Except our four postulates, we do not understand all that these people assert. Are they not mad in saying that there are Akas and Time, and several cardinal points, and soul and a Lord whom thought and words cannot reach? These things cannot be true.

13. We cannot use Akas in any of our productions. If you say that Akas holds and gives room to everything else, it cannot do so, as it is formless. If you say that it is the cause of sound, it cannot be, as sound is the product of bodies with form. If you say that it is present inseparably everywhere, there are no such things as this or that. (A thing is mere action and attribute and not substance).

14. If you assert that man has an Atma or Intelligence, then why does he not understand without the senses (internal and external) and sensations and books. If you say that the soul understands by uniting with the senses and by contact of sensations and by permeating into books, then why do you feel doubt as to the color of the cloth you take out in darkness; as such it cannot so understand.

15. Man cannot know except by the senses. If, as the senses are not intelligent, you say it is the soul that understands in union with the senses, then the soul must, through each one of the senses, feel the same sensation. If you say that the soul understands as it is joined to the senses, then we are mistaken in not knowing you to be a Buddhist. What you say is really beautiful!

16. Is *Gnatha*, postulated besides *Gnana* and *Gneya* by you, sentient or insensient. If the latter, then it is material (Achetana) like earth. If sentient, you postulate one too much beyond Gnana itself, as if a man should say that Dholl rice has Dholl for its curry.

17. If the Atma is formless, then it cannot be attached to a body with form; if of form, it cannot

7. The first kind of Right belief is explained by the simile of the chariot and its parts. Without its parts there is no chariot. Without the Skandas, there is no Atma. To assert otherwise is heresy. Buddha denies clearly the existence of an Atma, but he does posit Buddhi, or mind. It must be remembered that, in his days, the Hindu philosophy as represented by the Gita and the Siddhanta was in existence and Buddha was only arguing against such Hinduism—and against Lokayita. The Lokayita postulated the existence and eternality of the 4 material elements. Gautama analysed these into the five Skandas, denied its positive existence and only asserted its phenomenal appearance (தோற்றம்) and claimed that it was capable of annihilation (நாசம்). Beyond these phenomenal appearance, he does assert the existence of mind or Buddhi. This was one of the andakaranas recognized by his opponent. But as for postulating an Atma beyond this mind or Buddhi, Gautama could never consent. According to the Hindu, Atma was different from Buddhi or any one or all of the andakaranas. But Gautama would sometimes identify this Buddhi itself with Atma, or God, as Hindu Idealists identify Atma individual soul with Paramatma. With this essential difference and distinction in mind, the question whether Gautama affirms or denies the existence of a soul will be easily solved. To the Hindu, Buddhi itself was perishable and when Gautama asserted its imperishability, the Hindus called him Buddha, the system Buddhism, which held to the assertion of Buddhi as a Padartha. This will explain also why in the classification of seven principles of man according to Theosophy (or shall we say esoteric Buddhism), Budhi is classed with the three principles above as imperishable. To the Hindu as such, Buddhism is clear Atheism and Denial of Soul or Atma. Where the definition and analysis of each is clear and distinct, it serves no good purpose to state that all are one. The reliability of the account of Buddhism as herein set forth may be compared with neo-Buddhism as represented by some Theosophists, as the Tamil account seems to follow some of the oldest treatises on Buddhism by Hindu Buddhists both in Sanskrit and in Tamil.

17. The following quotations from *Kundalakesi*, one of the Pancha Kavyas (a lost work) are cited in the commentaries on this stanza.

"பழுதையாலராப்பூண்டு பாழுடம்புபுடைபுடைப்ப
வழுதையாவுறுகின்ற வத்தத்துயிரென்பாயேல்
இழுதையாவுரைத்தியே யெருத்திறும்காலிற்றுக்க
கழுதையார்கூடமாகக் கண்டதுண்டாமோ."

"ஒருவகையாலருவென்னி லொத்துடம்பினகத்தடங்கா
ஒருவகையாலுருவென்னி லுடம்போடுகலப்பில்லை
யிருவகையுநேர்த்தெனி லெழுகின்றதொழுநோயும்
பெருவயிறுமாயினன் பிணிதீர்ந்தானவனே."

be contained in another body. If it is an *anu* (an atom) then it will pass away without staying in the body through many of its openings. If it is eternal, then it should not be capable of appearance and disappearance.

18. That the Atma is omnipresent, cannot be true, as our knowledge does not extend everywhere. If Atma is said to pervade the whole body, then it will die with the death of the body. If it is located in any one organ of the body (such as the heart), it cannot have consciousness in any other part of the body as the feet and head.

19. How does your Time operate? If it is that, by which all things undergo creation, development and destruction, it will be confused with the objects themselves; and time will cease, when such things cease to exist. To assert that there are three kinds of time and not three kinds of objects is clear wrong belief (Asat-vada).

20. To one standing to the east of myself, the direction where I stand is west, but to one west of myself it is east. Therefore tell me which is the proper direction, I stand in. Your wrong belief in cardinal points is t[illegible]fore false.

21. [illegible]stulate a God who created the earth. If t[illegible]n existed before creation, it needs no crea[illegible] If it did not exist before, then it cannot be [illegible]eated. If creation means creating the effect from its cause, then the world must be said to exist and not exist.

22. If you say that God creates the world as a potter makes a pot out of clay, where did he stay when He made this world. If you say he stood on the world, then the world should have been created before hand. If you say he was everywhere, and omnipresent, then 'everywhere,' must have existed before God and given Him birth.

23. If you say that God created the world out of nothing, out of his mercy, where is His Grace and mercy, when creating the death-dealing monsters such as lions, tigers and elephants and yama. If He created all these things as He liked to show his might, then you had better worship a madman.

24. What is the purpose of this creation? If it is mere play, your Lord is a mere child. If necessitated by Karma performed, then the persons performing Karma must have existed before creation. The truth is, the world is eternal and not created.

25. If God is Rupi, there must be one who created this form. If He assumed Form out of his mere wish, then all the world could do so by their mere wish. If each gets his form by his Karma, then the Karma must have existed before him.

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18. If there should then be any doubt that the Buddhist denies an Atma, the arguments so elaborately set forth from stanzas 14 to 18 both inclusive ought to place the matter beyond all doubt. The commentators quote from works of Buddhist themselves. These texts deny a Gnatha as distinct from Gnana, A Guni as distinct from Guna, an Atma as distinct from Buddhi or other senses. Is there such a thing as Atma distinct from Buddhi or not? If it is, then the Buddhist surely denies its existence. It won't do for him to say that his Gnana and Guna and Buddhi is as good as his Atma and that as such, he does not really deny such an Atma. This is perfectly futile as where we have pointed out above, Buddhi is regarded by the Siddhanti as material and insentient and Atma as non-material and sentient. Look at the following apology of an argument from the learned Editor of the *Monist*.

"This is plain to every one who understands that truths are real even though they are not substances or entities. And the same is true of the soul. To deny that Volition, Cognition, and other mental activities are substances or entities, or that they need a substratum or metaphysical subject, is not a denial of their existence—it is simply the consistent consequence of the commonly acknowledged truth that they are not material."

And the able Editor accuses Prof. Oldenburg, the greatest Pali scholar, of misunderstanding Buddhist texts. It will be apparent to anybody, in the light of our foregoing observations, who has really misunderstood Buddhism; or rather, the fact is, not that Paul Carus has not understood Buddhism, but that he has not understood true Hinduism better. The quotation from Paul Carus we have given above contains the gist of the grossest idealism. And Hinduism has been till now solely understood in its idealistic form, which according to the opinion of a number of scholars such as Prof. Kunte, Col. Jacob, and as understood by the Hindu schools of Sankhya (Both Nirishwara and Seshwara) was derived from Buddhism. The Professor talks of 'the consistent consequence of the commonly acknowledged truth that they are *not material*.' Consistent consequence indeed! Need we wonder that the most thorough-going idealists of to-day are also the most thorough-going materialists of the day, and *vice-versa*. Anybody who knows anything of the social and political condition of to-day will not fail to be struck with the fact how closely related are Idealism and Materialism and Nihilism and Anarchism of to-day. What to the Hindu Siddhanthi is immaterial, To the Buddhist is non-existent. What to the former is material, to the Buddhist is not material. And yet Atma and Buddhi are to be held as synonymous!!!

21. The reference in the last line is to the asti nasti or Sapta Bhangi Nyaya of the Jains, according to which neither existence nor non-existence can be predicated of a thing; and as in the first case it will be mere implication and in the second case not a fact. So, all that can be said is 'asti-nasti,' 'existent-non-existent.' This is a curious conclusion. There is however an element of truth in this, so far as the nature of a logical predicate is concerned. Dr. Bain for instance rejects 'existence' stated by Mill as a predicate and reduces the latter's six classes of predicates to three namely co-existence, succession and equality. The Buddhist apprehension of the theory of causation is entirely erroneous in the light of the modern theory of causation as involving conservation of energy, held by Western Logicians; and this only follows what the two schools of Sankhya (Nirishwara and Seshwara) have always held. Both the Jains and the Buddhists merely quibble about it and there is neither science nor sense in it.

22. The argument is that inasmuch you cannot separate God from the world, no God can exist as such apart from the world.

23. A mad man does not know the consequence of his act and God should have known that his creating these terrible animals must produce evil to his other creatures.

26. If God is Arupi, He, like Akas, cannot lift us from our sin. If He is like the shadow of a tree, then the credit is due to those who neared the shelter (or the benefit is to those who approach the shelter) and as such he is not omnipresent. If is omniscient, then a Form is necessary w uld be lovingly dwelt upon. If there was no orm, no intelligence could subsist.

27. If you say the Vedagamas are eternal an proves the existence of God, then what you say, that nobody gave it forth is really beautiful! You, to say that you knew God by the Vedagamas and the Vedagamas by means of God! This is wonderful indeed!

28. The vegetable kingdom (Urpeeja) and all its multitudinous forms grow and die like hair and horns on animal's bodies and hence have no life or intelligence. They exist for the benefit of other creatures with life. (Andaja, Swethaja and Sarayuja).

29. You must not kill at all. You can eat always what had been slaughtered already by others, as a slaughtered animal is simply dead like earth. Tell me who gets the merit of the deed, whether one who keeps a water pandal with fragrant drinking water or one who partook of that water?

30. To say that the five Skandas are not annihilated but are reduced to their cause is Wrong belief of (தோற்ற நாசம்) and is the cause of birth and suffering. To hold that these are altogether annihilated is Right belief and leads to the Bliss of Moksha, Nirvana.

31. To leave off the sins of Kama, Envy, &c. to hold on to good deeds, to destroy the desires of the senses, and the sense of pleasure and pain, to practice the eight kinds of Right conduct, and to give up all wrong doing and attain to such Gnana is to attain to Imperishable Samadhi or Nirvana.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(*To be continued*).

DEVARAM.

"மனமெனும் தோணி பற்றி மதியெனும்
கோலை யூன்றிச்
சினமெனும் சரக்கை யேற்றிச் செறிகட
லோடும் போது
மதனெனும் பாறை தாக்கி மறியும்போ
தறிய வொண்ணா
துணையு முணர்வை நல்கா யொற்றியூ
ருடைய கோவே."

"With the boat *manas*, and the oar of Bhuddhi
With anger laden, one crosses the raging sea.
And as he founders against the rock of passion,
be cannot know his God.
Grant me the wisdom to know Thee, O Lord of
Tiruvottiyur

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26. The Akas does not put forth any active powers. It is merely passive. Here the Buddhist is wrong. We now know what amount of force is locked up in Akas or Ether and the modern European research tries hard only to unlock it and even when they sometimes by mere chance, unlock such powers, they are past their comprehension, as for instance the X rays. As similar to a shadow, God cannot be omnipresent and omniscient, and no credit to Him, except to those who approach Him. This latter view will account for their believing more in a Buddha, a Mukta, as a saviour than in God. According to the Buddhist, no intelligence can be conceived of, except as dwelling in some form.

28. Urpeeja are produced from the earth; Andaja from eggs, Swethaja from sweat and damp, and Sarayujam from womb.

29. Meat is distinguished to be of two kinds Kallya (Karpiya) Mamsa, that which can be eaten; and Akallya (Akarpiya), that which cannot be eaten. Akarpiya is of three kinds, Thrikodi (meat got by direct killing, or express order or implied consent) Shatkodi (last three and by seeing or hearing that it was killed for his own use and by not suspecting the character of the slaughter) Navakodi (the last 6 and by relish of meat, eating too much, praise of the killed meat). Really the distinctions are too nice, but the ignorant cannot possibly understand their niceties and they hold on to the saying that they cannot kill but can eat meat killed by others and in so acting they do not make any distinctions of the meat of any animals that might be slaughtered for their use.

31. The eight kinds of right conduct are—(1) Right Seeing, (2) Right touching, (3) Right speech, (4) Right action, (5) Right life, (6) Right endeavour, (7) Right principles and (8) Right company.

THAYUMANAVAR'S POEMS.

(*Continued from page 60*)

கருணாகரக்கடவுள்.

நிர்க்குண நிராமய நிரஞ்சன நிராலம்ப
    நிர்விஷய கைவல்ய மா
நிஷ்கள வசங்கசஞ் சலரகித நிர்வசன
    நிர்த்தொந்த நித்த முக்த
தற்பரவிஸ்வாதீத வ்யோமபரி பூரண
    சதானந்த ஞான பகவ
சம்புசிவ சங்கர சர்வேச வென்றுநான்
    சர்வகா லமுநி னைவனோ
அற்புத வகோசர நிவர்த்திபெறு மன்பருக்
    கானந்த பூர்த்தி யான
அத்துவித நிச்சய சொரூபசா க்ஷாத்கார
    அனுபூதி யனுசூத முங்
கற்பனை யறக்காண முக்கணுடன் வடநிழற்
    கண்ணா டிருந்த குருவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
    கருணா காக் கடவுளே. (சஎ)

GODHEAD AS THE SUPREME LORD OF GRACE.

47. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom!* O Transcendent unknowable Teacher, who didst manifest Three-Eyed,† under the banyan tree in the North, and let Thy fit disciples‡ realize and enjoy Thy Perfect nature and bliss and Thy true advaita relation to the universe. O Supreme Siva, let me offer my incessant prayers to Thee in these terms:—

O Sankara, Sambhu, Sadâsiva,
Sarvâisa, Sadânanda, Bhagava,
Nirguna, Nirâmaya, Nirânjana,
Nirâlamba, Nishkala, Nirvachana,
Nirdhonda, Kaivalya, Nirvishaya,
Nitya, Sangala-rahitha, Tatpara, mutta
Asanga, Visvâthîtha, Vyôma, Pûrna,§
O Sankara, Sambhu, Sadâsiva!

மண்ணாதி யைந்தொடு புறத்திலுள கருவியும்
    வாக்சாதி சுரோத் ராதியும்
வளர்கின்ற சப்தாதி மனமாதி கலையாதி
    மன்னு சுத்தாதி யுடனே
தொண்ணூற் றொடாறுமற் றுள்ளனவு மௌனியாய்ச்
    சொன்னவொரு சொற்கொண் டதே
தூவெளிய தாயகண் டானந்த சுகவாரி
    தோற்றுமதை யென்சொல் லுகேன்
பண்ணுரு மிசையி னொடு பாடிப் படித்தருட்
    பான்மைநெறி நின்று தவறாப்
பக்குவ விசேஷராய் நெக்குநெக் குருகிப்
    பணிந்தெழுந் திருகை கூப்பிக்
கண்ணூறு கரைபுரள நின்றவன் பரையெலாங்
    கைவிடாக் காட்சி யுறவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
    கருணா காக் கடவுளே. (சஅ)

48. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom, So that, Thy self-controlled devotees who are ever intent on Thy Divine Arul may always realize and enjoy Thee by prostration and worship with sweet melodious hymns with tears overflowing and melting hearts and emaciated bodies!

O how exalting is that Holy Word Thou hast taught me as Mauni*! No words to describe its blissful consequences. The moment I began to contemplate it, I was able to experience the universal Heavenly Joy in the Akas of Thy knowledge wherefrom the 96 Tatvas† and the rest were burnt away at once—namely—the external tatvas and the internal tatvas beginning with *earth*, begining with *mouth*, beginning with *skin*, beginning with *sound*, beginning with *manas*, beginning with *kalai* and beginning with *sutta-vidhai*.

* The word in the text is chitsabha (hall of wisdom).

† Supreme Siva is Three-Eyed when personified.

‡ The reference is to the Auspicious Dakshinâ-mûrthy who enlightened the great munis Sanaka &c. *Vide* 26th verse with notes and notes to 'chin-mudra' in 37th verse.

§ The meanings of these addresses respectively are :— (1) Benefactor, (2) Happy Being, (3) All-love, (4) Universal ruler, (5) Everblissful, (6) Owner of wealth, power, praise, felicity, knowledge, and indifferrence or aversion to worldly objects, (7) Void of properties, (8) free from disease, (9) guileless or sincere, (10) Self-existent or Self-supporting, (11) Indivisible or Entire, (12) Indescribable or Unspeakable, (13) Not dual or two, (14) Absolute Bliss, (15) free from passion or desires; dispassion, (16) Nitya=*eternal and unchangeable*; or *ever existent and unchangeable*, (17) careless and free from cares, (18) Intent on doing good or beloved to souls, (19) Unconditioned or sinless, (20) Not attached to anything; finding no resistence, (21) accessible or welcome to all alike; also may mean Extra-cosmic, (22) filling the Ether or Akas in full, (23) Omnipresent c. f. also 3rd verse.

* Herein is implied the theory of Guru-darsana, *i. e.* of God initiating the worthy devotees among men (Sakalars) through the instrumentality of human form or Muktas or Bhaktas or Siddhas. c. f. notes to the 37th verse about 'initiation.'

† The **96** tatvas are (*a*) the 36 internal tatvas, **5** gross elements, **earth, water, fire, air** and **either**,—**5** organs of intellect, **skin, tongue, eye, nose** and **ear**,—**5** rudimentary undifferentiated subtile elements from which the gross elements are produced i. e., **sound, touch, taste, smell, colour**,—**5** organs of action, **mouth, foot, hand, arms**,—**genitals**,—**4** andakaranas **chittam**

எல்லாமு னடிமையே யெல்லாமு னுடைமையே
எல்லாமு னுடைய செயலே
எங்கணும் வியாபிநீ யென்றுசொலு மியல்பென்
றிருக்காதி வேதமெல்லாஞ்
சொல்லான் முழக்கியது மிக்கவுப காரமாச
சொல்லிறந் தவரும்விண்டு
சொன்னவையு மிவைநல்ல குருவான பேருந்
தொகுத்த நெறி தானு மிவையே
யல்லாம லில்லையென நன்றுவறிந்தேன்
அறிந்தபடி நின்றுசுகநான்
ஆகாத வண்ணமே யிவ்வண்ண மாயினேன்
அதுவுநின தருளென் னவே
கல்லாத வறிஞனுக் குள்ளே யுணர்த்திநீ
கதிக்குவகை யேது புகலாய்
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௪௯)

(thinking), **mind** (doubting), **ahankaram** (wrongly resolving), **buddhi** (properly determining); These 24 are atma tatvas or component parts of the soul)—**7** vidhya tatvas **kala** (time), **niyati** (destiny or necessity), **kalai** (inducing souls to sense of duty), **vidhai** (imparting knowledge to souls), **Irakam** (exciting desire in them), **purusha** (consciousness produced by the preceding five *kâla*, &c. when joined together), **maya** (force of nature)—**5** siva tatvas **sutta-vidhai** (predominance of gnana over Kriya), **Iswaram** (predominance of Kriya over gnana), **sa'thakkiam** (equilibrium of Kriya and gnana), **sakti** (act) **sivam or sound** (gnana) and (*b*) the 60 external tatvas, viz., **5** parts of earth, **hair, bones, external skin, blood vessels, flesh**, + **5** parts of water, **fluid water, blood, semen, marrow** and **fat** + **5** parts of fire, **hunger, sleep, fear, cohabitation** and **laziness**—**5** parts of air, **running, walking, standing, staying** and **lying**—**5** parts of Ether, **ka'ma** (sexual love), **kro'dha** (anger) **Lo'pa** (avarice), **mada** (pride), **ma'charya or matsara** (envy). (These 25 are the products of the five elements)—**10** vital airs, **pra'na** (inhaled and exhaled air, 12 inches are produced from the nose of which 8 inches go in and 4 inches go out; in so doing 24,600 breaths are inhated in one day), **apa'na** (downward air causing discharge of excretions), **uda'na** (the air going upwards from the sole of the foot to the head and causing stoutness), **vya'na** (the regulating air that circulates and is the cause of energetic action), **sama'na** (carries and distributes food and and water and digests food in the stomach; it corresponds to what the modern scientist calls 'gastricjuice'), **Na'ga** (causing coughing and sneezing for the benefit of the body), **koorma** (giving vitality to the eye), **krihara** (causing laziness and yawnings), **De'vadatta** (cause of twinkling and laughing), **Dhanangaya** (the vital air that fattens)—**10** veins or blood vessels (vide notes to 36th verse)—**5** objects of the organs of action above-said, **vachana** (speech), **gamana** (going), **Dha'na** (gift), **visarga** (discharge), **a'nanda** (pleasure carnal)—**4** articulate sounds, **sookumai** (sound in the navel); **Pisanti** (sound produced in the throat), **madhyama** (sound formed within the throat), **vikari** (articulate sound from the tongue or mouth)—**3** gunas or gunams, **sattva** (goodness), **Rajas** (foulness), **Tamas** (darkness)—**3** ahankaras or egotisms, **vaikrita** (the egotism in which goodness (sattva) predominates over foulness (Rajas) and darkness (Tamas), **Bhu'ta'di** (the egotism in which darkness predominates over goodness and foulness), **Taijasa** (the egotism in which foulness predominates over goodness and darkness). c. f. "From the first egotism (vaikrita), the five organs of sensation and the five organs of action and the mind are produced; from the 2nd egotism (Bhutadi) the five rudimental elements proceed; and the 3rd egotism (Taijasa) being 'active' or 'ardent' influences both the organs of sense and the five rudiments said above)."

49. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! Thou art the dominating Holy Spirit existing everywhere in nature. So the Vedas Rig* &c., as well as the great Yogins and *Schools* of Teachers have rightly declared that *all* are Thy slaves, that *all* are Thy body and property and that all motions and actions in the universes are Thine: *This and this* alone, I was blessed to see, was the true Siddhanta† or established conclusion. But instead of adhering to it and attaining Thy Bliss, I have simply squandered my time; and I am not untold of Thy Benevolence being the cause‡ of this also.

I would, therefore, appeal to Thy Mercifulness and get final Liberation and Bliss.

பட்டப் பகற்பொழுதை யிருளென்ற மருளர்தம்
பக்ஷமோ வெனது பக்ஷம்
பார்த்தவிட மெங்கணுங் கோத்தநிலை குலையாது
பரமவெளி யாக வொருசொல்
திட்டமுடன் மௌனியா யருள்செய் திருக்கவும்
சேராம லாரா கநான்
சிறுவீடு கட்டியதி னடுசோற்றை யுண்டுண்டு
தேக்குசிறி யார்கள் போல
நட்டணைய தாக்கற்ற கல்வியும் விவேகமும்
நன்னிலய மாக வுன்னி
நானென்று நீயென் றிரண்டில்லை யென்னவே
நடுவே முளைத்த மனதைக்
கட்டவறி யாமலே வாடினே னெப்போது
கருணைக் குரித்தா வனோ
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணாகரக் கடவுளே. (௫0)

50. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom.

* The Vedas consist of four great collections (made to facilitate the duties of the 3 classes of priests, in the sacrificial ceremonies, and of the (4th) superintendent of the sacrifice)—namely Rig veda, Yajur-veda, Sâma-veda, and Atharva-veda. Veda means knowledge.

† This was the meaning of all great saints, munis, yogins, siddhas, and all great pure souls. Equipped with such knowledge, they perceive no difference between the Veda and the Agama, and they tolerate all schools, *incorporate* all schools, assimilate all schools, and accomodate all schools in their essence and truth. Then only they can be worthy Saiva Siddhantis. c. f. verses 8, 37 and 39.

‡ Cause of *this* i. e. squandering of time. The Saint refers to the Doctrine of *Karma* as posited by the Saiva Siddhanta School—that is—God is said to ordain the working of the Universal Law of Karma which induces the souls to eat the fruits of past actions, good as well as bad; when bad, the soul is said to suffer under the Rajasic misuse of time &c. Hence the saint knows God's Benevolence as the cause of this evil quality and consequent suffering of pain, because, as said above, it is by God's Grace that we go round the course of rebirths to eat away the fruits of *Karma* and procure the equilibrium (Iruvinai Oppu) of both.

I am not a blind bigot* like one who would obstinately say that what is black is white. Nevertheless, I did not benefit myself by that One Word which Thou kindly chosest to teach me and which landed me in the universal consciousness in which I was completely absorbed. And I have been seized with the childhood fancy of triumphing in the intellectual researches alone: to the end that I have *not* been able to control and concentrate my mind and discriminate† myself from Thee the Lord of all. May Thou, therefore, bless me at once with Thy Grace.

மெய்விடா நாவுள்ள மெய்யரு ளிருந்துநீ
மெய்யான மெய்மையெல்லாம்
மெய்யென வுணர்த்தியது மெய்யிதற் கையமிலை
மெய்யேது மறியா வெறும்
பொய்விடாப் பொய்யினே னுள்ளத் திருந்துதான்
பொய்யான பொய்மை யெல்லாம்
பொய்யென வண்ணமே புகலவைத் தாயெனிற்
புன்மையே னென் செய்குவேன்
மைவிடா தெழுநீல கண்டகுரு வேவிஷ்ணு
வடிவான ஞான குருவே
மலர்மேவி மறையோது நான்முகக் குருவே
மதங்கடொறு நின்ற குருவே
கைவிடா தேயென்ற வன்பருக் கன்பாய்க்
கருத்தூ டுணர்த்து குருவே
சருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௫௧)

51. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! It is an undoubted fact that Thou art manifest in the hearts of Thy devotees who love and follow truth for truth's sake, and dost teach them the Truth absolute.

But *tamasic* infidelity is predominant in my mind; O! No other alternative for me if Thou wouldst continue to keep me down in this way! O Universal Guru, I appeal to Thy mercy. Thou art the basis of all manifestations. Thou art the Nilakanta,* the Maha-Vishnu and the four-headed Brahma well skilled in the vedic learning and Thou art the sole Guide of all schools of religion. Again do I appeal to Thee because Thou alone canst inspire Love of Truth in Thy lovers that seek after Thee.

பண்ணே னுனக்கான பூசையொரு வடிவிலே
பாவித் திறைஞ்ச வாங்கே
பார்க்கின்ற மலரூடு நீயே யிருத்தியப்
பனிமல ரெடுக்க மனமும்
நண்ணே னலாமலிரு கைதான் குவிக்கவெனில்
நாணுமென் னுளநிற்றி நீ
நான்கும் பிடும்போ தரைக்கும் பிடாதலால்
நான்பூசை செய்யன் முறையோ
விண்ணேவி ணாதியாம் பூதமே நாதமே
வேதமே வேதாந் தமே
மேதக்க கேள்வியே கேள்வியாம் பூமிக்குள்
வித்தேய வித்தின் முளையே
சண்ணே கருத்தேயெ னெண்ணே யெழுத்தே
கதிக்கான மோன வடிவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௫௨)

52. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! I am ignorant of the due form of worship to be offered to Thee. And if I should think of making pujah† to Thee in any of Thy manifestations,‡ I cannot do so because I find Thy presence in the very flowers required for the *pûjah* and consequently I cannot pluck those dew-filled flowers; nor can I worship Thee with my hands as Thou art in my ashamed heart and my worship may be said to be improper.

O Thou art the One Essence of everything in the cosmos: Thou art the Ether, Thou art the five ele-

* *Bigot*. The saint alludes to 'fanaticism and prejudice' with which some get foolhardy and obstinate in contraversies, especially, when their side is found to be weak.

† *Supreme Love* can arise only if God in his supremacy and benevolence over us (souls) is well discriminated and understood as such and enjoyed as such: This is a distinguishing mark of the Saiva Siddhanta School from such other schools as do postulate, as it were, **Evolution of God himself** !! *i. e.* perfect God becoming imperfect or the pure becoming the impure or the entire becoming the broken and so on. c. f. Shvet Upanishad IV 15. "Surely is He the guardian of this World as long as time shall last, the lord of all, in every creature hid; in whom the seers of Brahm and powers divine are conjoined. *Thus knowing Him*, one cuts the bonds of death"—Mr. Mead's Translation. "The knowers of Brahma, knowing Him in this Universe as differrent from it, become free from birth when they are absorbed in Brahma and steady in abstract meditation"—Dr. E. Roer's Translation.

* Nilakanta is an epithet of Siva meaning 'blue-necked'. Vide also notes on 'terrible poision' under 12th verse.

† Pûjah means worhip.

‡ Manifestation here means Murthy. The reference is to the nine manifestations of Paramatman, viz., (1) Brahma, (2) Vishnu. (3) Rudra, (4) Maheswara, (5) Sadasiva, (6) Nadam, (Sabda Brahmam), (7) Bhindu, (8) Sakti and (9) Sivam. The Saint points out in this verse that when true Sivagnana is attained, the dualistic worship of God persionified becomes unnecessary, still, however, Gnana-sariya, Gnana-kiriya and Gnana-yoga are unavoidably necessary till the *Final Liberation and Bliss is reached.*

ments, Thou art the sound, Thou art the Vedas and the Vedanta, Thou art the final end and fruit of all inquiries and researches, and, in short, Thou art immanent in all objects of the senses and of the intellect. The silent state of *Mona* alone can realize Thy own Divine nature.

சந்ததமும் வேதமொழி யாதொன்று பற்றினது
தான்வந்து முற்று மெனலால்
சகமீ திருந்தாலு மரணமுண் டென்பது
சதா நிஷ்டர் நினைவ தில்லை
சிந்தையறி யார்க்கிது போதிப்ப தல்லவே
செப்பினும் வெகுதர்க் கமாம்
திவ்யகுண மார்க்கண்டர் சுகராதி முனிவோர்கள்
சித்தாந்த நித்ய ரலரோ
இந்த்ராதி தேவதைகள் பிரமாதி கடவுளர்
இருக்காதி வேத முனிவர்
எண்ணரிய கணநாதர் நவநாத சித்தர்கள்
இரவிமதி யாதி யோர்கள்
கந்தருவர் கின்னரர்கள் மற்றையர்க ளியாவருங்
கைகுவித் திடுதெய் வமே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௫௩)

53. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! It has been invariably proclaimed by the Vedas that *those who fix their mind upon any object and meditate on the same become absorbed and transformed into that object quite forgetful of everything else:* So the great sages who live in this world as Jivan Muktas are quite mindless of their death.

This great Vedic truth of *Soham-bhavana** can never be told to the unwise; for *it* will only end in contraversy.

The Muktas who did realize this Truth are Mârkhandêya, Suka and such-like sages: Please do Thou raise me to their level, O God of Gods, who art adored by the Devas, *Indra* &c, adored by the Gods *Brahma* &c, adored by the Munis skilled in the Rig Veda &c, adored by the nine *Siddhas,*† by the *Gananâthas,*‡ by the Sun and the Moon &c, by the *Ghandarvas,*§ the *Kinnaras*|| and the rest.

* Soham=It is I. Bhavana=conceiving to be or conceiving oneself to be what is conceived about. *Generally* conceiving oneself to be God without the idea of 'me' and 'mine'; Becoming God; or Identifying oneself with God. It is called also realization.

† Vide note to the 42nd verse.

‡ Gananathas are Siva's retinues under the special rule of Ganêsa who is God of wisdom, the remover of obstacles.

§ Ghandarvas are deities of songs and music.

|| Kinnaras are the servants of Kuvera. They are said to be half-man and half-animal.

துள்ளுமறி யாமனது பலிகொடுத் தேன்கர்ம
துஷ்டதே வதைக ளில்லை
துரியநிறை சாந்ததே வதையா முனக்கே
தொழும்பனன் பபிஷேக நீர்
உள்ளுறையி லென்னுயி நைவேத்தியம் ப்ராணன்
ஓங்குமதி தூபதீபம்
ஒருகாலமன் றிது சதாகால பூசையா
வொப்புவித் தேன்கருணை கூர்
தெள்ளிமறை வடியிட்ட வமுதப் பிழம்பே
தெளிந்ததே னேசீ னியே
திவ்யரச மியாவுந் திரண்டொழுகு பாகே
தெவிட்டாத வானந்தமே
கள்ளனறி வூடுமே மெள்ளமெள வெளியாய்க்
கலக்கவரு நல்லவுறவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௫௪)

54. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom!

Having pacified the malevolent Deities of my *Karma-Mala* &c, with the offering of my turbulent *mind** in sacrifice, I would, O Motionless Lord in *Turiya*†, set myself to Thy Supreme worship if Thou couldst be realized by me:—I would have Thee bathed in the water of my pious love, make to Thee the offering of my soul and worship Thee with dûpa‡ of my *prana*§ and *dîpa*|| of my intellgence.

And I will be continually performing this *pûjah*$ in view to receive Thy blessings. Homage, O Homage to Thee, my Gracious Lord, who mixest with my depraved intelligence and gradually presentest¶ Thyself as my Holy Friend and Saviour! O The Sweet Ambrosia, the Essence of the Vedas? O Resplendent juice extracted from various sweets such as sugar, sugar-candy, honey &c! O The Eternal Bliss of increasing delight, I do always seek Thy Grace.

R. Shanmugam Mudaliar.

(*To be continued*).

* Mind or *Manas* being the cause of *mala-bhandams* or bonds of existence, she is killed in order to kill the Karmaic effects.

† Turiya=Fourth State. Vide note to 7th verse.

‡ Dûpa is the incense.

§ Prana=breath; Vital spirit.

|| Dîpa is light.

$ Pûja=worship; homage. Vide note to 52nd verse.

¶ c. f. "As heat though present in everything mundane, only makes it visible under certain conditions, so the Deity (God) though all-pervading manifests Himself to His Devotees under certain conditions."

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, 21ST SEPTEMBER 1897

THE OLD AND THE NEW.

THE expression 'changeless East' embodies a time honoured fallacy, and the sooner it is exploded, the better will it be for the future of this country and for all parties concerned. The average foreigner who knows so little of our past and much less of our inner life and institutions and their rationale, becoming conscious of the difference of his own institutions and manners of the West from the East, and meeting whith reluctance and sometimes with opposition on the part of the oriental to swallow his gilded pill is easily led into this belief. This view only assists the hardy oriental and serves to keep him in the error he had all along been brought up in. The oriental is as much in a hallucination about this as the European; and this is due in a great measure to the want of the historic faculty, so often pointed out by European Scholars. The oriental has the inveterate habit of referring every thing to what his ancestors did and what his ancestors said; and if we, however, haul him up and test his lore as regards his past history, he cannot carry himself past one or two generations—and his whole evidence breaks down as the barest hearsay and he breaks down miserably. Let the newest practice be introduced into a person's family by the most immediate ancestor, and only let it be started without his knowledge, he will speak of it as the oldest custom prevailing in his family for hundreds of years. Though he will often refer to the days of Rama and Yudhistra, we don't believe he has read half of a page of either authorities. The most inconsistent practices are ascribed to the most ancient Vedas, and whether they are actually found there, is a different question. The veriest modern day dreamer traces his doctrines to the remote Vashista; the latest story teller quotes Vyasa and Sûta as his authority; and the veriest plagiarist of the Gujili book bazaar does not hesitate to palm off his garbled Vade Mecum of medicine as the work of the sage Agastya. And all these untruths are swallowed wholesale by a credulous mob, while they will suspect the most approved schemes of sanitation and thoroughly tested modes of medical treatment by European experts. The reason for the belief on one side and disbelief on the other side is not far to seek. It is not that the oriental does not change. If he did not, he would be acting against nature. Whole nature is ever changing but its gradations are very minute. If we are to believe Geologists, whole continents and the highest of mountian peaks had not been lifted up all at once by the earth's cataclysm, so much as by the slow and unperceived heaving to and fro that is ever going on. If by this constant heaving for several centuries, the surface is only raised by a few feet, how slow must be this incessant change. No doubt, cataclysms in nature, now and then occur such as earth-quakes and volcanic eruptions. And similarly also societies undergo such cataclysms, but the results will be awful and terrific in many cases. Whole societies may be doomed for ever as are countries by earth-quakes. In India the real fact is, the oriental has changed often enough. His is an ancient past. And in this vast sea of time, what storms he has not encountered and how many under-ground rocks he has not tilted against and how many sand banks he has almost grounded in. And the wonder is that he has come out so whole in spite of all these changes. There is however one peculiarity in his case. Like his soil, he is not prepared for deep ploughing. No doubt the soil can be ploughed deeper than at present but the foreign plough is not the best of the machines for doing this. If used, it is apt to turn up to the surface more of laterite and sands and the land made unfit in consequence for years to come. Foreign civilization wakes in him up more of his vices than his virtues (speaking generally of course and its effect as a whole) and to wean him from these new vices will take another age. As it is, the Indian agriculturist has, by slow and steady work, attained the best results and enduring ones too, by adapting the existing means to the best of his ability. He does not exhaust the soil too much by his haste to show astounding results. There was not so much of worry and selfishness in his old mode of life. And as a matter of fact, he has slowly built up a civilization as high as his mountian peak, though no doubt there are inaccessible and unattainable heights and most slippery

precipices therein. The much despised Kali age has seen much greater reforms in religion and morals and much greater advancement in Philosophy and Science. To only mention one or two instances. As to the evil effects of meat and drink, there ought to be now no two opinions among Hindus, at any rate. The Honourable Dr. W. R. Cornish, late Surgeon-General of Madras in his address to the assembled alumni of the Madras University at the Convocation of 1884, exhorted them to adhere to the two excellent qualities of 'plain living' and 'high thinking' which characterised the Indian philosophers of olden days and pointed out that "in adhering to the simplicity of life practiced by your forefathers, you will have the sanction and approval of some of the most eminent of modern scientists who have come to the conclusion, that alcoholic drinks and strong meats are not essential to health, life, or mental and physical vigor, while the abuse of strong drinks, at any rate, has proved a curse to the northern peoples". And it was only yesterday a writer in the *North American Review* counselled to his countrymen about moderation in taking meat and drink. And yet, is it not a fact that in the far famed Dwapara age and Vedic age, people of the highest caste were immoderately fond of meat and madhu, and prayed to the Gods for plenty of these. No Brahmin writer of to-day will lay down rules for the eating of particular kind of meat and fish as does the great Manu in his Smiriti. And it must be confessed that the institution of animal sacrifices was a remnant of savagery. As the sentiment of the people became refined in course of long ages, the more intelligent and educated classes slowly gave up these reprehensible practices, and not to be pronounced guilty of Avaidika' practices, substituted others altogether innocent and called them after the old names. The modern Temples which took the place of the old Yagnasalas, only retain the 'Balipita' in name. And modern Saivaism is so rigid in the exclusion of meat and drink that even a Vaishnava who is an abstainer says he is a 'Saiva'. The rare performances of Yagna to-day find very few sympathizers and supporters. In this connection, we might give an anecdote of the Great Appaya Dikshita, which an Iyengar pandit mentioned to us when we spoke of the improvement in the Kali age in this respect. The Great Dikshit performed a great Yagna and as a matter of course, a number of cattle had to be sacrificed. He saw the sight and it was most heart-rending and repugnant to him and he burst out crying 'வேதமே உன்னை நம்பினேன்' 'O Vedas, I believe you,' meaning thereby that he would not have done it of his own free will. Unthinking and ignorant men (Indian and foreign) frequently flaunt against Hinduism, excesses in these repects in certain forms of Saktaism and Vaishnavism in byegone days and even now in some forsaken and unseen corner. It has only to be remembered that mature opinion of both these sects are dead against these practices and the general sense of the people itself, which like anything else has grown, is against them, and it is thereby that these few out-castes who indulge in it, do it unseen. Then it is seen that in the Vedic days, the people prayed to Agni and Varuna and Vayu and Indra and Vishnu (Sun) and Maruts and all the gods. And the author of a District Manual complains that the country people have given up their Vedic practices; and we know a learned brahmin friend of ours used to observe that the worship of the fire was the strictly '*Vaidika*' practice and the worship in the temples was '*Avaidika*' and that he desired to see in every brahmin household the kindling of the sacred fire and its upkeep. But if instead of worshipping these elements themselves as gods, the modern Hindu sects, in Siva (Rudra) and Vishnu, see the one True God present in the fire and the one True God present in the Sun, does it not show an advance in thought. The old form of prayer 'I pray to the visible Agni, to the valiant Vayu and puissant Indra, give me health, wealth, children and cattle,' is substituted by the new form, 'O Siva, who art all Love, who art present in Akas, Agni and air and water and earth and being present in each and everything givest each its peculiar beauty and power, and yet art not any of these." The change in these respects, the struggle in the old belief and the subsequent conquest is recorded most vividly in the Kena Upanishad, the earliest of the Upanishads. That Lady wondrous fair, Uma tricked out in gold had to point out "Brahman! In Brahman's conquest do ye triumph." Then only did the Devas know that it was Brahman. If the very Devas could only come to know this great truth from Uma, *The Light of Grace* (Arul Sakti) then how was it possible else to those who believed in the Devas themselves, as all powerful. Does it not show an advance if, instead of setting up a pot of fire in each house and worship it as fire, we set up a symbol (of the form of Pranava) in a Temple,

and worship it as the God present in fire, and which the greatest Devas could not discover after very great search; if instead of worshipping a sea and a river and tank as a God, we introduce a symbol and make it surrounded on all sides by water in almost a miraculous way and we worship this symbol as that of the one True God, who is present in water. The Tantric or Agamic form of worship was a distinct advance on the old Vedic Worship and though the old Mantras were continued to be recited, yet the ideas and forms are all based and derived from the later Vedas and Upanishads and it will be interesting to enquire and note at what precise point of time, the old rituals were given up and the new forms substituted. This, no scholar, has as yet attempted. Those only who do not understand this slow growth and advance in thought in Indian symbolism cavil at modern Image worship. We will in no wise be gainers by reverting to the old practice in the days of Rig Veda. Improve the modern worship if possible by cleansing it of the dross which age and ignorance have coated it with, but it will be absurd to talk of going back. The modern day living Religious Systems (we can only mention two, Saivism and Vaishnavism, others come clearly under one or the other) contain the best Theology and Philosophy, theoretical and practical. If a few missionaries and bigoted sectarians stoop to take up stories from a forgotten rubbish box, which tend to lower the divinity of the one or the other, wise men will remember that these stories only dwell in the filthy imagination of these people and not in the devout minds of the respective worshippers. The Saiva rejects the stories of the Vaishnavas as altogether spurious and late malicious productions and the Vaishnava rejects the authorities against him as being '*Tamasa.*' So both parties wish to forget and have forgotten anything that may be repugnant to their High Ideal and the modern Saiva prefers the address 'என் அன்பே' and the Vaishnava, 'பரமதயாளா.'

One more instance of such change and growth of ideas, which the Tamils have stereotyped in such familiar sentences as:

"பழையன கழிதலும் புதியன புகுதலும்
வழுவல கால வகையினானே."
("The old changeth and the new entereth;
This is no wrong. It is the effect of time)."

"தொன்மைய வாமெனு மெவையும் நன்றாகா,
இன்று தோன்றிய நூலெனு மெவையும் தீதாகா."
("Everything old cannot be good
and everything new cannot be bad)."

The instance we would select from the field of Hindu Sociology. We refer to the question of widow remarriage. Independent scholars and pandits with some honesty will freely admit that the custom was not one unknown in India in remote times. In lower classes of society they still prevail. But the pandits say that such remarriage is prohibited in the bad Kali age. Who prohibited it, we ask? Is it not the fact that the thought slowly and steadily dawned on the mature minds in this Kali age (Be it said rather to its credit) that singleness is better than wedded life (one of the checks to population in the Kali age) and that a widow would do well to keep faithful to the memory of her first lord, if she can afford to do so. It marks the highest sentiment in love that the lovers should remain true unto death. The Europeans have also built their faith on St. Paul's words:—"I say therefore unto the unmarried and *widows.* 'It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn." It was only the other day, the *Indian Social Reformer*, praised Her Most Gracious Majesty for her noble widowhood. If such is the sentiment in modern Europe, need we wonder that in India, where the people attained an early civilization, these thoughts became crystallized and handed down as custom (unfortunately some evil practices have had this tendency too) and the higher castes began to prohibit it altogether; and the mistake was made, in not remembering the wise caution of St. Paul that it is better to marry than to burn. Besides this rigorous custom is opposed in one sense to the generally recognized freedom in Hindu Principles, as deduced from the doctrine of Karma. It is freely held that no one man's or woman's capacity is equal to that of another and that as such no man or woman can be forced to undertake the duties and responsibilities beyond his or her strength, and that as such, if he or she fails to undertake such duty, even though it be regarded as the highest, she cannot be blamed. Actions or omissions can only be prohibited if they are positively harmful. And when we contemplate, as in the case of widows, that in some instances, the forcing of a widow to bear a burden which she cannot afford is likely to cause enduring injury to her and to society, we do not think that such a contingency was ever actually foreseen by the Law

which enunciates 'Ahimsa Paramo Dharmo.' Anything likely to cause pain is regarded as Papam (உயிர்க்கதம்செய்தல்) and Punyam is, anything likely to give pleasure (உயிர்க்கிதம்செய்தல்). We know positively that in many cases great suffering is caused by enforced widowhood, tempered though it be by the unexciting and generally contented, even, pious tenour of their lives. This feeling of contentment and being utterly resigned, it has only to be feared, stands every chance of being undermined by the hysterical cries of a few people and by the character of education which is thurst on them. Modern education (European) knows no content and if we duly contemplate the chances of our young girls reading Reynolds and other one penny novels, the chances indeed are awful. There is vice even now in consequence of this enforced widowhood but by these new evil influences there is room for greater vice to prevail in the future. Already there are girls who brook not their parental control and are flying from their homes and offering themselves in the open market; but man is extremely selfish and though by his preaching &c., (purely didactic) he induces an innocent girl to leave her former, perhaps even happy mode of life, yet he would not himself under go a like sacrifice. As it is, caution has to be exercised, even on prudential considerations, in creating a supply before we create a demand. Man has to educate himself much far than he has to educate his female-kind. It is a perfectly frivolous excuse that we have often heard, that but for his females at home, he would have effected this and that reform; and all the while the speaker is a person whose other vices his wife or mother had not sought to eradicate him from. From the foregoing discussion we wish to draw prominent attention to the fact that change and freedom are not opposed to the genius of Hindu Dharma and religion; and that on the other hand, change has been its special characteristic and that it has all along been improving and adapting itself to its new environments. *

* It should be apparent to every one, how, but for our established courts of Law, Hindu law in the hands of the people would have undergone many changes; and to how many shifts and contrivances people have recourse to, to keep themselves clear of the presumptions of our law courts. Even the Legislature is too slow (perhaps justly) to move with the times, and we know what difficulty the Hon'ble Mr. Sankaran Nair had in carrying a mere permissive piece of legislation through the Council; and the Hon'ble Mr. Bashyam Ayyangar's tiny bill is still hanging fire.

SEKKIRAR AND THE PERIYA PURANAM, OR 'GREAT SAIVA HISTORY.'

About the end of the eleventh century it would seem, arose a Tamil poet whose influence throughout South India has been very great, and is probably increasing. He came from the village of Kundrattûr (*'hill-town'*), and was called Arul-mori-dëvar, *'He of the Gracious Word.'* His brother was called Päl-arrä-väyar, *'He from whose mouth milk ever flows.'* These may have been epithets afterwards given but the name of Sëkkirar which was originally that of the tribe (a sub-division of the Vellälar, or Yeomen), was given to the poet as being preeminently the glory of his race. The Söra king of that day was called Anapäyar (*'the imperishable'*; an epithet of Siva), whose date is between A.D. 1063 and 1112, and is said to have been greatly addicted to the study of Jain literature, and especially of their great epic, the Jivaga-Chintämani, an account of which is given elsewhere. There were many good reasons against this heretical study, but the chief one urged was that its teachings were opposed to the Saiva faith. The Sëkkirär, who for his learning and piety had been made prime minister of the kingdom, a position greatly affected in old times by Saiva devotees, reproved his master for these heretical studies. The king answered 'But where are the lives of your Saiva Saints? Give them to me, that I may obtain pleasure and edification from their perusal.' To this the minister replied, that Sundara Murthi had summed up, in eleven poems,* the history of the Saiva devotees, and that Nambi-andar-Nambi had amplified this work in verse. These works were brought to the king, who read them with delight, but found them all too brief. He therefore requested his minister, the Sëkkirär, to compose a poem that should be a great epic like the Jivaga Chintamani and should make these histories popular through all the Tamil speaking lands. Sëkkirär undertook the task, and at once proceeded to Chithambaram, the Siva metropolis, where, after bathing in the sacred tank, and performing all holy rites, he presented himself before the God, who there ever performs the mystic dance that symbolises his five divine operations. There worshipping, he made his prayer for inspiration to perform the assigned task. In response a voice was heard from the shrine which uttered the line—

'He who is hard to be understood and expressed in words.'

* This is a famous poem composed by the Saint. See his life.

These words both the poet and the three thousand devotees of the temple heard, and understood that the God sanctioned the undertaking, and commanded that the poem should commence with this line.

The bard now set himself to collect from every quarter, arrange, and versify the legends, while the impatient king continually sent messengers to enquire as to the progress of the work and to urge it on. At length the poem was completed, and the king himself, learning that the great poem, whose initial line the god himself had vouch-safed to dictate, was completed, came to the sacred place, and bowed in reverence before his poet-laureate and minister. And now epistles were despatched to all parts of the Tamil country, to the devotees of the God of every order, who came thronging in until the city was crowded with sages and ascetics. In the Golden Hall—the *Ponnambalam*—a seat was placed for the bard, and with royal pomp the finished poem was placed upon a pedestal, while flowers were scattered around and incense offered. So the first reading began on the 6th of the month *Sittirai* (April); and continued day by day till the same time of the following year, while in the interval, all the auditors from every region were daily feasted by the bounty of the king. After the reading was completed, the book was wrapped up in a silken covering fringed with gold, then deposited in a golden casket, and with the bard placed in the *howdah* of a royal elephant, where the king stationed himself with a fan to cool the distinguished compiler; and thus in royal pomp they returned to the royal abode. The king then assigned to the poet the *Tondai* land* as a kingdom, which, with his brother, he governed for sometime, and then returning to the presence of the God, in due time obtained his final release.

The collection of legends which this poet has thus versified consists of seventy-two cantos, in which the lives of sixty-three devotees of Siva are given, with every species of embellishment. It would seem that the Saiva gurus had come to the conclusion that they could not retain their hold upon the people without something that should be equivalent to the *Jâtakas* current among both Buddhists and Jains, and probably beginning then to be used by the Vaishnavites also. It is curious that the same species of legendary history was commencing at that very time to play a very great part in the religion of the Western peoples.

* The Tonda-mandalam was a subordinate kingdom, subject to the Soras.

About this period, the Nestorian Christians on the Western Coast of South India were in full force, and though it would seem very corrupt, and mingling a great deal of Hinduism, Buddhism, and Muhammadanism with their Christianity, still possessed and valued, and vaunted their own legends together with and above the sacred authentic Christian history.

Our poet and the devotees at Chithambaram, who seem to have formed an Editorial Committee, had abundant sources of inspiration. Every village throughout the Tamil lands was made to give up its traditions, and additional matter was sought for in all directions. The result is a very remarkable and composite Hagiography.

I have translated a few of these almost in their entireness, and given (in the pages of this Magazine) a very brief abstract of some others, being compelled to omit all reference to a considerable number whose character is absolutely unedifying. It is hardly fair to give extracts from writings which are beautiful in the main, without noticing the fact that many of them are exceedingly silly, and some of them most repugnant to all good feeling. There is a good deal of Indian wisdom in these poems: there is, alas! mingled with things that are affecting and admirable, very much folly, ineptitude, and evil.*

Yet every Tamil student must read the truly marvellous PERIYA PURANAM.

THE LEGEND OF CHANDESUVARA NAYANAR:† THE YOUNG BRAHMAN COWHERD.

'The boy, from guilt and evil free, cut off the feet of him
Who rashly overthrew the work in Siva's honour done;
In caste a Brahman he, his father too? Through Isan's grace,
While gods adored, his crime was utterly consumed. . . .

In a town in the Sôra country, called *Seynalur* a Brâhman boy was born, whose name was Visàra-sarumar, who, from his earliest days, instinctively understood the whole Saiva creed; so that when the sages came to instruct him he met them with the recitation of the essential doctrines of the system, which he had grasped by a divine intuition. It may be permitted to repeat the articles of his creed, as these are summed up in the legend: ' All souls are from everlasting fast

* We question these remarks, but we retain the same in our pages, if only to show what peculiar prejudices are retained even by the most informed and open-minded of the Christian Missionaries.—ED.

† This very ancient and popular legend is referred to in the *Thiruvasakam*, XV.; 25—28.

bound in the chains of impurity. To destroy that impurity, and to give to these souls infinite felicity and eternal release, He who is eternal is revealed. He performs the five Acts of Creation, preservation, destruction, "envelopment," and gracious deliverance. He is the one Lord (Pathi), Who possesses the eight attributes of absolute independence, purity of form, spontaneous understanding, absolute knowledge, natural freedom from all bonds, infinite grace, endless might, boundless blessedness; and whose name is Siva, the Great Lord. He performs his gracious acts by putting forth the energy (*Satti*). Who, as a person, is one with Him, and is therefore the divine Mother of all, as He is the divine Father, and must, with Him, be loved and worshipped. Nor can we say "we will do this in some future birth," for we are born here as human beings for this and no other purpose; and the human form in the infinite series of transmigrations is hard to attain unto. Nor should we defer till tomorrow our dedication of ourselves, since we know not the day of our death. Therefore must we avail ourselves of Siva's gift of grace, studying the sacred Agamas and other works, without doubting, or commingling of perverse interpretation. This is the way of life!'

One day, together with his school companions, he went out to the bank of the river where the village cows were grazing in charge of a man of the herdsman caste. This rustic, having no sense of right and wrong, beat one of the cows with a stick; but Visarasarumar was vehemently stirred by this outrage, and rushing up to him in great wrath, restrained him from striking the sacred animal. 'Know you not,' said he, 'that cows have come down from the world of Siva to this earth? In their members the gods, the sages and the sacred purifying stream dwell. The five products of these sacred creatures are the sacred unguents of Siva. And the ashes which are the adornment of the God and his devotees is made from their refuse.' Dwelling upon this idea he conceived a desire to devote himself entirely to the task of herding and caring for the troop of sacred cows; and accordingly sent away the rustic, who reverentially departed. And now our hero is the self-dedicated Brahman herdsman. He easily obtains permission of all the Brahmans of the town to take charge of their kine; and daily along the bank of the beautiful river Manni he leads forth his troop into the grassy glades and green pastures allowing them with refreshing water. When the fierce heat of the sun oppresses, he leads into the shady groves, and guards them well, meanwhile gathering the firewood necessary for his household worship; and then at eventide, leaving each cow at its owner's door, he goes to his home.

While things went on in this manner the cows increased daily in beauty, waxed fat, were joyous, and by day and night poured forth abundant streams of milk for their owners. The Brahmans found that they had more milk than formerly for their offerings, and were glad. The cows, tended with such unvarying solicitude, were brisk and cheerful, and though separated from their calves that remained tied up in the houses, grieved not a whit, but with joy awaited the coming of their herdsman, following him gladly, crowding around him like tender mothers, and lowing joyfully at the sound of his voice The young Brahman, seeing the exuberance of their milk, reflected that this was a fitting unction for the head of the God; and conceiving a great desire so to employ it, constructed a lingam of earth on a little mound beneath the sacred Atti tree on the bank of the river, and built around it a miniature temple with tower and walls. He then plucked suitable flowers, and with them adorning the image, procured some new vessels of clay, and took from each of the cows a little milk, with which he performed the unction prescribed for the divine emblem (the Lingam), and Sivan the Supreme looked down and received with pleasure the boy-shepherd's guileless worship. All essentials of the sacred service he supplied by the force of his imagination. Though this was done daily, the supply of milk in the Brahmans' dairy was no whit diminished.

For a long time this continued, until some malicious person saw what was going on and told it to the Brahmans in the village, who convened an assembly before which they summoned his father, and told him that his son Visara-sarumar was wasting the milk of the Brahmans' sacred cows by pouring it idly on the earth in sport. The father feared greatly when he heard the accusation, but protested his entire ignorance of the waste and desecration, and asking pardon, engaged to put a stop to his son's eccentric practices. Accordingly the next day he went forth to watch the boy's proceedings, and hid himself in a thicket on the bank of the river. He soon saw his little son ceremoniously bathe in the river, and then proceed to his miniature temple, gathering sacred flowers and leaves, arranging everything in order for the

minutiae of Siva worship, and then pouring a stream of annointing milk over the earthen *lingam*. Thus convinced of the truth of the accusation he was greatly incensed, and rushing forth from his concealment inflicted severe blows upon the boy, and used many reproachful words. But the young devotee's mind was so absorbed in the worship, so full of the rapture of mystic devotion, that he neither perceived his father's presence, nor heard his words, nor felt his blows. Still more incensed by the boy's insensibility, the infatuated father raised his foot, broke the vessels of consecrated milk, and destroyed the whole apparatus of worship. This was too much for the young enthusiast to bear; the god of his adoration was insulted, and the sacred worship defiled. He regarded not the fact that it was his father, a Brahman and a *guru* that was the offender; but only saw the heinous sin and insult to Siva. So with the staff in his hands he aimed a blow at the offender's feet, as if to cut them off; and, behold, the shepherd's staff became in his hands the *Sacred Axe* of Siva, and the father fell maimed and dying to the ground. The boy then went on with his worship as if nothing had occurred, but the Lord Siva with Umä the goddess riding on the sacred White Bull immediately appeared hovering in the air. The young devotee prostrated himself before the holy vision in an ecstacy of joy; when the Supreme One took him up in his divine arms, saying, 'For my sake thou hast smitten down the father that begat thee. Henceforth I alone am thy father, and embracing him stroked his body with his sacred hand, and kissed him on the brow. The form of the child thus touched by the divine hand shone forth with ineffable lustre, and the God further addressed him thus: 'Thou shalt become the chief among my servants, and to thee shall be given all the offerings of food and flowers that my worshippers present His name then became Sandêcuvarar ('the impetuous Lord') The God finally took the mystic *Cassia* wreath from his own head, and with it crowned the youthful saint. And so he ascended to heaven with Siva, and was exalted to that divine rank. The father, too, who had been guilty of such impiety to the God, and had been punished by the hand of his own son, was forgiven and restored, and with the whole family passed into Siva's abode of bliss.

G. U. POPE, M. A., D. D.

CAMEOS FROM TAMIL LITERATURE.

A CAMEO is a gem, a precious stone or shell cut and carved in relief with a picture. This word exactly hits off the nature of the lyrical and dramatic pieces we have selected for translation and publication in the pages of this Magazine under this heading. These pieces will be mostly from the collection of poems called எட்டுத்தொகை and from திருக்கோவையார் of Manickavachaka. The works comprised in எட்டுத் தொகை are enumerated in the following stanza.—

" நற்றிணை நல்லகுறுந்தொகை யைங்குறுநூ
றொத்த பதிற்றுப்பத் தோங்கு பரிபாடல்
கற்றறிந்தார் பேசும் கலியோ டகம்புறமென்
றித்திறத்த வெட்டுத் தொகை."

1. நற்றிணை Nar'r'inai, an anthology of four-hundred verses, by Pan'n'âdutanda Pân'diyan' Mâran' Val'udi.

2. குறுந்தொகை Kurundogai, an anthology of four-hundred verses, by two-hundred and five authors compiled by Pûrikkô.

3. ஐங்குறுநூறு Aingurunûru, by different authors.

4. பதிற்றுப்பத்து Padir'r'upattu, by different authors.

5. பரிபாடல் Paripâdal, by different authors.

6. கலித்தொகை Kalittogai, compiled by Nallanduvanar.

7. அகநானூறு Aganânûru, an anthology of four-hundred verses, compiled by Uruthira Sanman, during the reign of Uggiraperuval'udi relating to Agaporul.

8. புறநானூறு Puranânûru, an anthology of four-hundred verses, by different authors relating to Puraporul.

Each of these verses or Odes in every variety of metre is a gem, a word picture, describing every variety of scenes, home or out-door, vivid and full of life and moral pith. The piece we have selected to-day is from Kalittogai, fitly praised by learned men for its excellence கற்றறிந்தார் பேசும் கலி. This bears the name of Nallanduvanar; and the learned Editor of this priceless work, Mr. C. W. Damodaram Pillai,*

* The services of this great Tamil scholar to the Tamil country have simply been invaluable. But for his great energy and perseverance and untold self sacrifice, many a priceless work would long ago have been reduced to dust. His edition of Kalittogai, brought out with the generous help of Dewan A. Seshia Sastrigal, C. I. E., contains a learned introduction on the merits and the age of Tamil.

controverts the view that this is only a collection by different authors like Agananuru and Purananuru, and points out that each verse in Kali, does not bear the name of the author in the manuscripts, as is the case with the other collections and what is more, he quotes the direct authority of the great Nachinarkiniar himself. In page 449, the commentator directly refers to Nallanduvanar as the author,

"சொல்லொடும் குறிப்பொடு முடிவுகொளியற்கை புல்லிய கிளவி யெச்சமாகும்" என்பதனால் சொல்லெச்சமும், குறிப்பெச்சமுமாகத் தம்போறிவு தோன்ற ஆசிரியர் நல்லந்துவனார் செய்யுட் செய்தார்.

Mr. Damodaram Pillai makes the work from 2,500 to 3,000 years old. The work may be ascribed to the same period as many of the pieces of Pattupattu and may be as such ascribed to the first century before or after Christ. The verse is in Kalipa metre, and in every species of it. The subject is 'Agam' and in all the five species Palai, Marutham, Mullai, Kurunji and Neithal Thinai. The piece we have selected to-day is from Marutham; and wedded life is a characteristic of it. All the pieces, though each separate and complete in itself are highly dramatic and the dramatis personae speak in the first person in strict dramatic form. The existence of this work in particular, makes it such a matter of extreme regret that they have not left even one sustained piece of dramatic composition.

Scene. [*A Town house with Verandah and central courtyard. A mother seated at the edge of the Verandah her back against the door way, suckling her child. The child leaves its mother and goes after a toycart in the courtyard. On one side, the maid seen standing, the mother looks at her boy and says aloud.*]

மையற விளங்கிய மணிமருளவ் வாய்தன்
மெய்பெறு மழலையின் விளங்குபூ ணனைதரப்
பொலம்பிறையுட் டாழ்ந்தபுனை வினையுருள் கலன்*
நலம்பெறு கமழ்சென்னி நகையொடு துயல்வர
வுருவெஞ்சா திடைகாட்டு முடைகழ லந்துகி
லரிபொலி கிண்கிணி யார்ப்போவா வடிதட்பப்
பாலோ டலர்ந்த முலைமறந்து முற்றத்துக்
கால்வரேர் கையி னியக்கி நடைபயிற்று
வாலமர் செல்வ னணிசால் பெருவிறல்
போலவரு மென்னுயிர் ;

"The drivel let fall, from the mouth, bright like a spotless coral, as it babbled inarticulate sounds, wetting the jewels below,
The tiny golden crescent strung with pearls, dropping from side to side, from the lovely and fragrant forehead,
The transparent garment which could not conceal the loveliness of the body, loosening and impeding the ever-tinkling foot.
He leaves off feeding from her mother's flowing breasts, and goes after the toy-cart revolving on little wheels and drags, it,
He, my life, verily the image of the mighty Muruga begotten by the Supreme Sankara seated under the Banyan tree."

[*The mother now addresses the child itself.*]

பெரும,விருந்தொடுகைதூவா* வெம்மையுமுள்ளாய்
பெருந்தெருவிற் கொண்டாடி ஞாயர்† பயிற்றத்
திருந்துபு நீகற்ற சொற்கள் யாங்கேட்ப
மருந்தோவா நெஞ்சிற் கமிழ்த மயின்றற்றாற்
பெருந்தகாய் கூறுசில ;

"O my little, good natured, lord, you would even forget me, engaged incessantly as I am in attending to my guests, in your play with your governesses and in learning from them again and again to articulate speech.
Your prattle could not cease to fill me with ever-renewed pleasure.
Let me now hear from you what you have newly learnt, and drink your words sweeter than ambrosia."

[*The father comes up behind and stands quiet; the child sees him and cries, 'papa,' 'papa' 'அத்தா,' 'அத்தா,' and the mother not knowing the real cause, addresses her maid.*]

எல்லிழாய், சேய்நின்று நாங்கொணர்ந்த பாணன்
சிதைந்தாங்கே
வாயோடி யேனாதிப் பாடிய மென்றாக
நோய்நாந் தணிக்கு மருந்தெனப் பாராட்ட
வோவா தடுத்தடுத்தத் தத்தாவென் பான்மாண
வேய்மென்றோள் வேய்த்திறஞ் சேர்த்தலு மற்றிவன்
வாயுள்ளிப் போகானரோ ;

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* சுட்டி. The reader is requested to note the very many fine turns of expression, quite simple. The diction being unfamiliar may seem unintelligible. But with a little patience and familiarity, its beauty can be relished.

* c. f. the expression "கை கழுவவும் நேரமில்லை."

† The Masculine of this is ஆஞ்ஞா, (father), which my mother used, but which is becoming obsolete in our own generation.

"Look here, my bright jewelled girl, my man whom I had so loved is almost a stranger to me owing to his present associations !

Wishing to find a balm for my diseased mind, in my child, I go to it and lo! he would not cease prating 'papa,' 'papa,'

I forget his fault and take him up on my shoulders smooth like a bent bamboo,

And even then his mouth does not cease prating the same word."

உள்ளி யுழையே யொருங்கு படைவிடக்
கள்வர்படர் தந்ததுபோ லத்தா மெம்மை
யெள்ளுமார் வந்தாரே யீங்கு;

"I see, he has come here like a thief sent by one side to rob the enemy of their war-implements, only to wound me and not for love of me."

ஏதப்பா டெண்ணிப் புரிசைவிய லுள்ளோர்
கள்வரைக் காணாது கண்டேமென் பார்போலச்
சேய்நின்று செய்யாத சொல்லிச் சினவனின்
னாணைகடக்கிற் பாரியார்;

He—"The watchmen on the tower fancy they see thieves, while there are none, by reason of their fevered imagination. Like them, don't accuse me of what I am innocent and get enraged and get away from me. Who will disobey your commands?"

அதிரவில் படிநெருக்கி வந்தென் மகன்மேன்
முதிரபூண் முலைபொருத வேதிலாண் முச்சி
யுதிர்து கணுக்கநின் னுடை யொலிப்ப
வெதிர்வளி நின்றாய் நீசெல்;

She.—"Don't stand in the direction of the wind which wafts from your clothes fragrant dust which belonged to the person of your new love; and go away from me. You shamelessly pain me, you only came out of love to see my child."

இனியெல்லாயாம், நீதிலே மென்று தெளிப்பவுங்
கைநீவி யாதொன்று மெங்கண் மறுத்தரவில்லாயின்
மேதக்க வெந்தை பெயரனை*யாங் கொள்வேந்
தாவாவி ருப்பொடு கன்றியாத் துழிச்செல்லு.
மாபோல் படர்தக நாம்.

He.—"If you will not believe me even after my oath that I am innocent and will still keep aloof from me, then let me take to my breast and carry away my darling son, as the cow flies to the side of its beloved calf where it is tied up."

KAMBAN.

(Continued from page 71)

Though the object of the poet was chiefly to inculcate and embody in his work the salient features of his religion, yet, in his delineation of the birth and exploits of the hero, he thoroughly came out successful in his secondary object of launching on the face of Tamil, the model of the approved Sanskrit Kaviya. But his commentator—Nachinarkiniyar—includes this work under பொருட்டொடர் நிலைச்செய்யுள், bases it on the தோல் of தொல்காப்பியர், and states that the word காப்பியம் was not in vogue in the author's time. But the treatment of the subject, and the description of seats and scenes are quite different from those of the works of his Tamil predecessors, and so close after the model of Sanskrit, that there can be no doubt that the author never intended his work to be included in the category of the Tamil grammarian. The commentator of Silappathikaram points out that the word காவியம் (காப்பியம்) was already used in உதயணன் கதை (உயதணகாவியம்).

"கூத்தியரிருக்கையுஞ் சுற்றியதாகக்
காப்பிய வாசனைக் கலந்தவை சொல்லி,"

in the 29th stanza of கனகமாலையாரிலம்பகம் of Chintamani itself,

"உருவமென்......காப்பியக் கவிகள் காம
வெரியெழு விகற்பித்திட்டார், &c."

and in the 19th canto of Manimekalai,

"நாடகக் காப்பிய நன்னூனுணிப்போர்."

There were also, before the time of Kamban, five minor epics of the Jain class after the Sanskrit model. In his preface to சூளாமணி, Mr. C. W. Damodaram Pillai enumerates these to be யசோதர காவியம், உதயணகாவியம், நாக்குமார காவியம், சூளாமணி and நீலகேசி and establishes with sufficient evidence that சூளாமணி is at least 1,500 years old. The authors of பெரிய

* எந்தை பெயரன். This gives the meaning of the contracted from 'பெயரன், பேரன்.' The grandson, one at least, would be invariably called after his grandfather.

புராணம் and ஸ்காந்தம் imitated some of these Kavyas in the opening of their works. Kamban, who lived sometime after Kachiyappa Siva Charyar, though he had no knowledge of Sanskrit like some others preceding him, studied the Tamil Kavyas on Sanskrit model, grasped the knack of producing a Kavya, and at last by his genius excelled his masters, and even rendered obsolete some of the master minds preceding him. The poets, who came after Kamban, seem one and all to be his imitators in all respects, and not one of them up to date has beaten him down. His Ramayan is a very good mould in which subsequent poets cast their poems. The old school of poets disappeared sometime before the last days of the Madura College. The modern school was opened by Jain scholars like திருத்தக்கதேவர், and of this school, Kamban stands supreme, and was, therefore, in his own time crowned as *"The Emperor of Poets."*

OUR SUBJECT.

Who was this Emperor of Poets? What was his age and who were his contemporaries? What was the literature available to him, and what part of it shaped his genius? What are the salient features of his Ramayan which ennobles the poet and his genius? What were his other works? Can we glean anything about the man from his works? These are some of the important questions which, as stated before, we propose to discuss in this dissertation with the very meagre and scanty means and materials at our disposal. We do not intend to be partial. We only mean and mean really to extract truth from the mythical traditions and irrelevent statements.

T. CHELVAKESAVAROYA MUDALIAR, M. A.

(*To be continued*).

REVIEWS.

"A Philosophical Study."*—We have read this little pamphlet of Mr. Govindacharlu with great pleasure and profit. He wishes to discuss the subject of Inspiration, Intuition and Ecstasy (Yoga katchi) as understood and developed in the East and in the West and by the Theosophical Society, and the present part traces the developement of this idea from the earliest times down to quite recent times in Europe. The subject is a vast one treated in so many portly volumes and yet the short resume of it is given in a quite attractive manner, in the short compass of the book. The subject does not admit of any criticism here and we would say we look forward with great pleasure to his other promised contributions on the subject.

* By A. Govindacharlu, F. T. S. of Mysore, Printed at the Wesleyan Mission Press, 1897. Price 6 Annas.

"The Ashtadhyayi of Panini, Part XIII."*—The learned Translator of Siva Samhita has been engaged in bringing out this unrivalled work in English at very great trouble and expense. This is a book which is indispensable to every student of Sanskrit, especially if he wishes to understand the Vedas and Upanishads. Professor Max Muller says that "there is no grammar in any language that could vie with the wonderful mechanism of his (Panini's) eight books of grammatical rules" and he laments that he had not the benefit of such a valuable translation in the beginning of his studies. It is to be completed in 8 Volumes of 2,000 pages Royal Octavo, and 5 Volumes of this book of 1,035 pages are already out. Subscription in advance Rs. 20, or Rs. 3 per Volume. The enterprise is one which is well worth the patronage of our Rajahs and Zemindars and by all lovers of our ancient Sanskrit learning.

"Chromopathy." †—The enterprise of Mr. T. A. Swaminatha Aiyar has made this tract on the new science of healing available to the Tamil reading Public. The rendering is in simple plain tamil, though the repeated use of certain English words such as 'case' &c., could have been avoided. The object of the translator is not gain, and he quite believes that this new remedy will be a boon to all suffering mankind, though we are not quite sanguine about it. We found however the book in the hands of several Indian Medical men and one of them has assured us that he found the treatment successful in several cases. He however thought that the faith of the individual may have got something to do with this effecting of the cure. However, there is nothing like giving it a fair trial and it is neither costly nor injurious as other nostrums are.

* Translated into English by Srish Chandur Vasu, B. A., District Munsiff of N. W. P., Panini Office, Benares Cantonment.

† Translated into Tamil by Mr. T. A. Swaminatha Aiyar, Editor of the *Satwa Sadhani*, Madras, 1897. Price 8 Annas.

NOTES AND COMMENTS.

We acknowledge with thanks the following exchanges: The Dawn (for June, July and August), Theosophic Gleaner (August), Prabuddha Bharata (September), Astrological Magazine (1st quarter), Vivekachintamani (for July and August) and Satwa Sadhani (for June and July).

***

The July number of *Vivekachintamani* contains full and interesting matter and is prefaced with a portrait of the late lamented Rao Bahadur Professor P. Sundram Pillai, M. A., and contains verses lamenting his death. In an article "Tamil: A Retrospect and Prospect," by a distinguished Tamil Scholar, the following suggestions for improving the Tamil are contained.

1. To form a committee of really able scholars selected from among officers and pensioners and to entrust to them a fund for the improvement of the Tamil language.

2. The committee to undertake the publication of correct editions of ancient Tamil works, with new annotations &c. and to accept and publish works of merit from the pen of modern scholars, and to award scholarships to really able men devoted to the culture of Tamil.

3. To increase the pay and prospects of Tamil pandits in schools and colleges.

4. The university to institute an examination for Tamil Pandits, and to grant degrees.

5. To grant honorary degrees besides to Pandits of rare merit.

6. To compile a Tamil Dictionary similar to Webster's Dictionary and to subsidize the printing and publication of hitherto unpublished books, with annotations &c.

7. To publish translations in Tamil of Standard English works.

8. To institute public libraries in different centres and to place a pandit in charge of the same, who shall be able to teach scholars who may resort to them.

Our readers may be aware that many of these suggestions were also put forward by us in our last issue, but to expect that any progress will be made in these directions without the hearty cooperation of Government and the University is perfectly futile. The apathy of our own people is very great and the few who moved in the matter originally are even beginning to lose heart. If at least our own dry bones can be vitalized a little, we can fairly expect Government to aid us. But the Government has itself a great duty to perform by its people and it is prayed that it will not shirk it. By its efforts alone, a great deal has been done for the preservation of ancient books and ancient learning. A little more of its wonted generosity will accomplish more, now that there is a slight stir among the people themselves. Anent the criticism of the *Madras Mail*, that our suggestions mark a departure from the principle of study for the sake of study, we need only observe that it ignores the stern facts of our existence and that this principle fits a society where all would follow the noble doctrine of Lord Jesus of not caring for the morrow and that such enthusiasm was never sufficient even in Europe without foundations and scholarships.

***

Regarding the 'art for art's sake' principle, we will quote a couple of lines from the *Pall Mall Magazine.* (June).

"We see, then, that in the most brilliant age of Greece, and of Greek art and letters, the civic spirit was the inspiring spirit. But as the Greek cities sank, one by one before the Macedonian power and forfeited their liberties, this civic spirit died for lack of nourishment and exercise, and a literary spirit took its place. In other words, literature was driven to feed on itself, which is about the worst thing that can ever happen to it "........whatever was invented by these men had a purely literary origin; and though their compositions have a certain interest of their own, they no longer reflect the feelings and energies of free political life."

"Again Turn to Rome, and you will find ,very nearly the same story. A civic spirit in education and literature accompanies her growth; a literary, 'art for art's sake' spirit her decline."

And our readers will not fail to see that this '*same story*' has repeated itself in the case of Oriental Learning and Literature. The Olympian, Augustan and Elizabethan age of the Tamil literature, for instance, was the period when its kings and princes did not disdain to sit at the feet of its poets and pandits, and when these vied with their poets to excel in learning, and some of them succeeded too in becoming the most accomplished poets, and the poets themselves did not disdain to sing of Love and War. If to-day, we find an English writer writing against the prevalence of this same 'literary, art for art's sake spirit' in modern England, with its great facilities and undoubted scope for the encouragement of men of letters, the learned Head of the Educational Department will, it is prayed, pause before applying this noble principle of the '*Madras Mail*' in the case of a down-fallen side of Oriental learning and literature.

***

We gave prominent insertion to the translation of another Hymn from the Tiruvachakam from a respected contributor and learned Tamil Scholar, in our last. The purport of this hymn is said to be '*Anubava Lakshana*' and there is no other hymn in the whole book which contains the cream of the Adwaita-Siddhanta philosophy. The whole hymn deserves to be got by heart and the words meditated and pondered over ever and anon. A translation of 'போற்றித்திருவகவல்', will appear in our next.

***

We have received the full report of the proceedings of the Twelth Anniversary of the Saiva Siddhanta Sabha of Trichinopoly. The Sabha represents an indigenous effort of the people to improve themselves in their own religion and philosophy. They meet every Sunday at the Rock fort Hundred-pillared mantapam for prayer and reading and lectures. They have a Pandit who reads and explains to them from some standard sanscrit book. They have a library. They perform pujahs and feed people on the days sacred to the Tamil Saints. The financial condition of the Sabha is fair enough and they can show a balance in hand of over Rs. 200. Above all, they have, a Sunday Religious School which judging from the attendance seems to be very popular and well managed. In the first standard, there are 45 pupils and in the 2nd, 58 pupils and in the 3rd 35 pupils and in the fourth or the highest class there are 12 pupils. Before the anniversary, the boys and the girls are examined and compete for prizes and we count no less than 8 girls who have passed in the examinations. The Sabha records with deep regret the death of Srimuth

Guruswami Sarma, who was, in fact, the founder of the Saiva Samaj, out of which, the present Sabha was resuscitated, and of Prof. P. Sundram Pillai, M. A., one of the patrons of the Sabha. We congratulate the members of the Sabha, on the progress, shown by them. The Sabha fills a great want and there is a great necessity for such institutions everywhere and they are bound to be popular proceeding as it does on strictly national lines much more than foreign importations and new fangled institutions.

***

RAO BAHADUR Mr. Sathu Seshayya, B. A., writes to the *Educational Review* as follows:—

"The Brahmo Samaj movement interested me much, and at one period of my life I was almost a Brahmo. Again I was one of the supporters of the Vedasamaj. In course of time I found that these movements failed, or produced little impression upon the mind of the people, chiefly because they did not appeal adequately to the highest religious instincts of man. Social movements have always interested me—the widow marriage movement in particular. I have sometimes taken active part in them, and have always supported the parties of Reformers against social tyranny; but my own conviction is, after the experience of years, that it is no easy task to sail safely away from the old moorings, which have the support of religion. A healthy religious revival is necessary before healthy social changes can be safely established. I have always freely communicated my views on these and other questions to successive groups of pupils and friends. In spite of us, changes are coming upon us—English education, English commerce, English Government and its accompaniments are large educational factors; but they need wise direction at the hands of those who are responsible for the training of the coming generation: else we may drift into grievous blunders. Heaven avert them! I have cautioned men against pseudo-politics and pseudo-patriotism, that patriotism which helps men to help themselves cheaply. What the country needs is a body of workers and not patriotic talkers. Talking, though it is a highly useful function, is liable to be grossly abused. Real humanity is love and charity these we must learn and practise. Other things will follow as a matter of course. English vices, political and social alike, are very easy to imitate; but not the social virtues of Englishmen, as a nation of sturdy workers. Man's real glory consists in work for self and others.

"A teacher's mission has many sides and aspects; and he who would gladly teach must gladly learn, and be unto his pupils an example of noble minded truthfulness, charity and purity. It is a high ideal: we mortals must strive to attain it. In this humble spirit I have worked, with what success I lay at the feet of God. I am ever and ever reminded of my serious short-comings. I have always felt my class of boys before me the most cheering spectacle to me; and my work, very imperfectly done, has been my inspiration."

These are words of Truth and need being pondered over by others who have not come under the powerful influence of this Veteran educationist's strong personality and by successive generations of pupils and also teachers. Almost every mature *Indian Thinker* has struggled and felt and acted in the same way. It behoves therefore the present and future generations of pupils to profit by such experience and to bear in mind especially the caution against the worst temptations of European material civilization. We also wish the late Principal of Kumbaconam College, health and strength and a long and happy career of further usefulness.

***

SPEAKING at a Conference held at Oxford under the presidency of the Marquis of Ripon, the Bishop of Hereford said he did not remember a period in the course of his life in which personal greed was so prominent and had such a strong grip on private, political, commercial and industrial life as it had at the present time.

***

WE look forward with great pleasure to the forth-coming publication by Pandit V. Saminathaier of his excellent edition of 'Manimekalai' மணிமேகலை. The book ought to be of special interest to all lovers and students of Buddhism, and we have here afforded a means of knowing what Buddhism really was two thousand years ago and to compare the same with Buddhism as propounded now by various schools of thinkers. The author was an ardent Buddhist and as such there could be no charge of distortion of views. The book is almost ready for publication we hear. Another Buddhist work called '*Kundalakesi*' குண்டலகேசி has been irretrievably lost we are afraid, though there must have been copies extent, when the commentaries on Sivagnana Siddhi were written *i.e.* about 2 centuries ago, as we find the commentators giving quotations therefrom.

***

MADRAS, THE CRADLE OF THE HUMAN RACE.

Mr. Bruce-Foote writes to the '*Madras Mail*' as follows :—

In your Tuesday's issue the writer of the very interesting London Letter refers to the passage in Sir John Evans's presidential speech at the British Association Meeting at Toronto in which the possibility of Southern India being 'the cradle of the human race' is alluded to, and the remarkable identity in shape of the implements made by many tribes, in very different parts of the earth, is dwelt upon. The special form of implement which Sir John Evans had in mind and mentions as almost peculiar to the lateritic deposits of Madras, but as occuring also in the old gravels of the Manzanares river at Madrid, is the often large and heavy axe-shaped implement with a broad-cutting edge, of which I figured three examples in plates V, XI and XII of my original paper 'on the occurrence of Stone Implements in Lateritic Formations, communicated to the Madras Literary Society, in 1864, shortly after my having discovered that type of implements in the lateritic conglomerates at Alampakkam, north of Trivellore. I have since then found this type of implement in their palæolithic deposits in India and notably a very fine example near the base of the great alluvial deposits of the Sabarmati river in southern Gujarat. This, which like the majority of the Indian palæolithic implements is made of quartzite, I had the pleasure of showing to Sir John Evans and other leading Prehistoricists at the British Association at Oxford in 1894, where it excited great interest. I may add that this axe-shaped implement belongs to the rarest type known in India."

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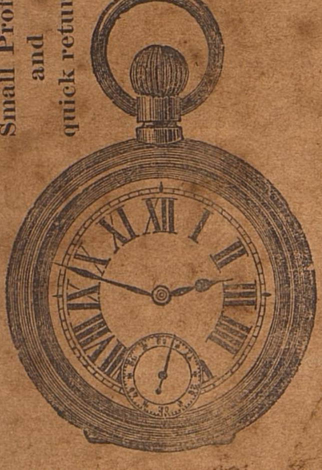

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கச்சி ஆனந்தருத்திரேசர் வண்டுவிடுதூது ...	0	2	0
திருமயிலைத் திரிபந்தாதி	0	1	0

நெடுநல்வாடைமுதலியவற்றிற்குத் தனித்தனியே தபாற்கூலி அணா அரை.

இப்புத்தகங்களை அடியிற் சொல்லப்படுபவர்களிடத்தும என்னிடத்தும் விலைக்குப்பெற்றுக்கொள்ளலாம்.

ஸ்ரீநிவாஸ, வரதாசாரியார்,
புக்ஸெல்லர், திருவல்லிக்கேணி,
சென்னபட்டணம்.

முத்திச்சிதம்பரம் பிள்ளை,
தமிழ்ப்பண்டிதர்,
ஸெண்ட்ஜோஸப் காலெஜ்,
திருச்சிராப்பள்ளி.

அ. சிவராமசெட்டியார்,
உபாத்தியாயர்,
சைவப்பிரகாச வித்தியாசாலை,
சிதம்பரம்.

சண்முகம்பிள்ளை,
புஸ்தகக்கடை,
மதுரை.

இராமசந்திரராவு,
புக்ஸெல்லர்,
திருநெல்வேலி.

ஒன்னையக்கவுண்டர்,
புஸ்தக வியாபாரம்,
கோயம்புத்தூர்.

இங்ஙனம்,
வே. சாமிநாதையன்.

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